EIGHT PRESENTS

OR

ASTA PAHUDA

BY

KUNDA-KUNDA ACARYA

PART I.

English Translation with an introduction by

JAGAT PRASAD, M.A., B.Sc., C.I.E.

मंगलं भगवान् वीरो, मंगलं गौतमो गणी ।

मंगलं कुन्दकुन्दार्यो, जैन धर्मोऽस्तु मंगलम् ॥

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PART II

PRAKRIT TEXT

WITH

SANSKRIT & HINDI RENDERING

BY

Pandit Paras Das.

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ERRATA

Page	Verse	Line	Correction
5	36	2	add "attains" after "eventually"
6	1	1	omit "a" after "in"
6	2	5	Read "assured" for "ensured"
23	40	2	" "chyle" " "chile"
32	129	2	" "ways" " "days"
34	151	2	" "faced" " "faces"
35	161	2	" "discus" " "dis us"

INTRODUCTION.

This book is written with the object of putting before the general reader a brief exposition of the Jaina doctrine based on unimpeachable authority. No special research was necessary for the purpose, the material being available readymade in Kunda Kunda's Asta Pahuda, or "eight presents",* the work taken up for translation.

For the text three published editions of this work have been consulted, namely, Pt Ram Prasad's Edition with Hindi commentary published in Bombay in 1924, Sat Prabhrit in the Maneck Chand Jaina Digamber Mala series edited by Pt. Panna Lal and published in Bombay in 1920, which gives the full text with commentary in Sanskrit on the first six chapters, and Pt. Suraj Bhan's Sat Pahuda which gives the text with Hindi rendering of the first 6 chapters. All the editions give sanskrit rendering also.

Except in the case of two verses, III. 14 and V. 52, the differences in the text in these editions are not material. In the former case the reading in Pt. Ram Prasad's edition does not make sense as it stands. The reading in the other editions is obtained by the transfer of the last syllable from the second word to the third as prefix. This has been taken as the correct reading. In the case of verse V. 52 the correct reading seems to be clearly that in Pt Panna Lal's edition, which also appears it Pt. Suraj Bhan's edition The sanskrit commentary in this edition is by Srut Sagar Suri who flourished in the 16th centuary, whereas Ram Prasad's edition is based on a Hindi commentary by Jai Chand written in 1910 A.D. Pt. Panna Lal had taken care to check the text with several well known manuscripts, but Pt Ram Parsad makes no mention of any such check having been applied by him. Neither commentator notices the alternative reading.

The verse seems to have been entirely rewritten by some one to suit his own views about the interpretation of the phrase srut jnanin. The phrase was apparently taken to be identical with srut kevalin for whom the fate of Bhavya Sena referred in the verse, was considered impossible. This point also bears on the relative position of Kunda Kunda among Mahavira's successors, in which connection it will be examined later on.

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* The term Pahuda has been translated by Professor Upadhyye as section. He is probably right but I have adhered to the generally *accepted* rendering which is more appealing.

The sanskrit rendering contains some superfluous syllables meant to preserve the Prakrit metre. These have been allowed to stand. The Hindi rendering by Pandit Paras Das in this edition is of the nature of an explanation and not a translation. The old commentaries on Kunda Kunda's works were written in sanskrit. They gave the sanskrit rendering of the text but the question of translation in these commentaries did not arise. Instead they gave what may be called an amplified paraphrase, and Pandit Paras Das's Hindi rendering follows this model. The amplification, however, has been minimised and additional comments practically ommitted, the object being more to facilitate study of the text than to supplement it

In the English translation the aim has been to make it readable and faithful to the sense and spirit of the original Consistently with these requirements, which from the point of view of the general reader have been considered essential, the translation has been made as literal as possible, but there has been some sacrifice of precision which better scholarship might have avoided Difficulty was naturally felt in the rendering of some sanskrit terms which have been used in the text in a somewhat technical sense. For several of these a uniform rendering in English was found impossible and it had to be varied to fit into the context The term bhava has received the most varied rendering-realisation, mental attitude, mental state, mental frame, mental purity, thought, feeling, sincerity, spirit, mode, hankering and craving. Several of these terms have been used by other translators also. Professor Thomas gives "realisation" as a general rendering but it seldom fits into the translation of individual verses. It will however be seen from the Hindi rendering of Pandit Paras Dass, whose style gives him greater freedom, that "realisation" would correctly represent the spirit of Bhava Pahuda as a whole.

Of Sutra Pahuda Verses 24, 25, 26, have been omitted which requires an explanation. In this connection the text of Pravachansara has also to be considered. As a rule this text is found in old manuscripts either with the Commentary of Amrit Chandra or that of Jaya Sena The former flourished before 1000 A D and the latter about 1200 A. D. Jaya Sena was aware of Amrit Chandra's Commentary and to some extent also follows it but his recension of the text gives *twenty-two* additional verses. He mentions that Amrit Chandra had omitted these verses but does not say what manuscripts he relied upon and whether those manuscripts were available to Amrit Chandra also Eleven of these additional verses appear in Book III after verse 24, and if one only reads Pravachansara, these verses jump to the eye as a misfit Eight of the verses give reasons

why emancipation is not possible with a female body. One emphasises the importance of caste for initiation. Pravachansara is a philosophical work and it omits details even of important points of principle which it hints at. No point of routine like this has been detailed in the work. The verse relating to caste is altogether irrelevant and seems to contradict verse 1. 27 of Ast Pahuda. It is also opposed to the traditionally accepted position in Jainism that caste has importance only for social matters and not for spiritual purposes. Much later writers than Kunda Kunda have gone as far as to say that even a Chandala's body becomes adorable if he is possessed of right faith.

The fact that Amrit Chandra makes no mention of these verses raises the presumption that the verses are a subseqrent interpolation which is supported by the considerations stated above as well as others. The point stressed in these verses constitutes the main point of controversy between Digamberas and Svetambaras. The literature of the period indicates that feelings between the two sects ran high at the time among scholars particularly. Professor Upadhye in dealing with this question is inclined to accept the verses as authentic and surmises that Amrit Chandra omitted them because he was too much of a philosopher to pay much attention to a routine matter like this and might also have tried not to accentuate the differences between the two sects. Excepting the nine verses mentioned above, the additional verses spread over all the book are of a non-controversial character, and there was no reason for Amrit Chandra to omit them His commentary indicates that he would not have been over-anxious for brevity as he deals at length with verses where Kunda Kunda has repeated ideas and in fact Amrit Chandra himself has not altogether avoided repetition. Even simple verses of salutation he comments on at length. He had obvious love and enthusiasm for his subject and his reputation as a scholar is far higher then that of Jaya sena. His commentary professes to deal with the full text and has all the appearance of doing so. It is not only in case of Pravachansara but also in that of Samayasara and Panchastikaya-sara that Jaya Sena gives additional verses all of a nonc-ontroversial character. Although it has become now practically impossible to settle the point definitely, the indications are that up to the time of Amrit Chandra the additional verses did not form part of the recognised text.

So far as nudity for men and the propriety of clothing for women is concerned, there was [illegible] it in Mahavira's own example. With regard to emancipation [illegible] re seems to have been no old text

defining the position one way or the other. Had there been such a text, Umasvati, the author of Tatvarthadigama Sutra, would not have ignored it. The Digambara sect only seems to have treated this question as a matter of legitimate inference

The verses which have been omitted from the text have been repeated practically word for word in three of the eleven verses discussed above. Had these verses formed part of Ast Pahuda, there would have been little reason for their being put into Pravachansara either by Kunda Kunda or by any other writer. Kunda Kunda in his works does repeat favourite ideas in different forms now and then but it will be difficult to find another instance of his going off at a tangent in the manner that these eleven verses suggest and of such wholesale repetition In the circumstances the proper course to adopt in fairness to Kunda Kunda and Amrit Chandra is to treat these verses as an interpolation until evidence to the contrary is forthcoming

All the verses relating to nudity are out of place in Sutra Pahuda. Professor Upadhye notices this and thinks it might be due to the work being merely a compilation Asta Pahuda as a whole does appear to be a primary compilation made by Kunda Kunda from the voluminous Anga literature which existed before the schism between Svetambaras and Digambaras. The controversy could not, therefore, have received any special emphasis in that literature and so far as statement of principle is concerned, Kunda Kunda has made his position indubitably clear in Charitra Pahuda and also other works Professor Thomas was also struck by the style of these verses which he attributed to the schism being fresh at the time. In other works of his, Kunda Kunda has not stressed any controversial point with the rival sect As a matter of fact references to other religious systems are rare in his works. His general views in this direction have been put in a verse in Niyamsara (XI. 155) where he condemns religious controversy altogether and puts his reasons for this attitude in a nut-shell. Says he:—

नाना जीवा नाना कर्म्म नाना विधा भवेल्लब्धि:
तस्माद्वचन विवाद: स्वपर समयै र्वर्जनीय:

"There are variety of souls, variety of karmas and variety of ways of development, therefore, controversy between one's own religion and that of others' should be avoided"

It is justifiable to hold that if the verses are not an interpolation they represent a stage in Kunda Kunda's long career as an author which he out-grew.

There is another verse, VIII. 29, which also is palpably out of joint in the context as well as in its structure. It would, if genuine, mark out Kunda Kunda as a rabid misogynist whose bitterness against women folk would break out in season and out of season. This, however, would appear to be far from the truth and is entirely alien to the spirit of all his works. It could hardly be expected that Kunda Kunda had forgotten the Chandana incident in the life his revered master, Mahavira, which was marked with singular delicacy and tenderness towards an unfortunate girl

Verses V, 76 & 77 do not appear in Srut Sagar Suri's Commentary and their anthenticity therefore is open to doubt.

Kunda Kunda was a Jaina saint of Southern India. He occupies a position in the estimation of Digambara Jainas as the oldest and the greatest authority on the Jaina doctrine. The difference between the Digambara and Svetambara sects relates only to some trivial details in the daily routine prescribed for monks and do not affect any point of principle whatsoever. Even in the matter of clothing which Svetambaras would and Digamabaras would not permit to an ascetic, the difference is not so definite as it is generally supposed to be. The Svetambaras themselves admit that Mahavira had adopted nudity as his mode of life and it is also prescribed by them for a particular class of ascetics. Kunda Kunda's works are, therefore, held in high esteem by the Svetambaras also and they have, along with another work' "Tatvarthadigama Sutra" by Umaswati practically replaced the canon so far as the layman is concerned. The reason is that of the twelve angas into which the doctrine as originally preached was divided, the twelvth anga with its fourteen purvas has since been lost. In the first eleven angas the doctrine has not been dealt with systematically but it appears in them here and there in bits dealt with in a discursive manner. Probably in the twelvth anga it was dealt with in a similar manner and spread over bulky volumes which made the study of it, in its original form, difficult on account of the abstruse nature of the subject. The name of this anga, Dristivada, would suggest that it was based mainly on the spiritual experiences of Mahavira. The canon had before Kunda Kunda's time been disowned by Bhadra Bahu I, and according to tradition the schism started in his time, partly for this reason and partly owing to a portion of the sangha of which

Bhadra Bahu was the head at the time, having relaxed the orthodox discipline during Bhadra Bahu's absence, when he had migrated to South India owing to a famine in Bihar. Among Bhadra Bahu's successors there was none who could claim full understanding of the scripture. Its knowledge dwindled year after year and the doctrine itself was in danger of being lost for ever It was at this critical stage that Kunda Kunda appeared on the scene. In him people saw enough piety, orthodoxy, intellect and enthusiasm as well as energy, and they greeted him with gratitude and relief for saving the doctrine from oblivion Kunda Kunda's name was coupled with those of Mahavira and his disciple Gautama, and up to this day on all important occasions of a religious or even social character, the proceedings start with the manglacharan, as it is called, which appears on the title page of this book This was a signal honour accorded to Kunda Kunda more than 500 years after Mahavira's Nirvana in 527 B. C

A reference has been made above to "Umasvati" who according to tradition was a disciple of Kunda Kunda's. His work Tatvarthahigam sutra seems to indicate that it was based on those of Kunda Kunda and it is held in high estimation by Jaina savants particularly. It is, however, mainly intended to furnish texts for settling controversies or to serve as nucleus for a discourse Kunda Kunda on the other hand has the warmth and fervour of an original author who was a saint, a sage, a poet and a preacher, all combined, and who writes not merely to instruct but also to convince, move and elevate his readers Umaswati's work is of a scientific character and lays more stress on technical presentation of the doctrine

There is a very great difference of opinion among scholars as regards the time at which Kunda Kunda flourished, the dates assigned to him ranging from the third century B. C to the fifth century A. D. Professor Upadhye, the latest research worker in the field, after reviewing the entire evidence available critically and taking into consideration the opinions of all scholars, European and Indian, who have written on the subject, comes to the conclusion that Kunda Kunda's age lies at the beginning of the christian Era. The basic evidence on this point is contained in pattavalis, maintained by Svetambaras as well as Digambaras, which give a list of Mahaviras' successors, specifying the period in each case, right up to Kunda Kunda and even later. Professor Upadhye does not consider these pattavalis as decisive by themselves whereas professor Chakarvarti, in his edition of Panchastikayasara, has accepted them as

correct in the form in which they had been put after scrutiny by a famous European scholar. According to these *pattavalis*, Kunda Kunda was born in 52 B C. and became pontif in 8 B. C. at the age of 44. He held the pontificate for 5 years upto 43 A. D. It will thus be seen that the more important part his long life did fall in the first half of the first century A. D. This furnishes a remarkable corroboration of the substantial accuracy of the *pattavalis* which it is best for a layman to follow until they have been re-examined and revised as a whole in the succinct form in which they appear, on the basis of satisfactory evidence.

The two verses at the end of Bodha Pahuda which have a bearing on this point may now be considered. Verse 61 refers to a disciple of Bhardra Bahu and the question arises which Bhadra Bahu is meant and whether Kunda Kunda is the disciple referred to. Verse 62 calls Bhadra Bahu a "srut jnanin" which by some writers including professor Upadhye is taken to be the same as a srut Kevlin, and Bhadra Bahu I having been the last srut Kevalin both the verses are supposed to refer to him. The bulk of opinion agrees that Kunda Kunda refers to himself as the disciple and Bhadra Bahu I having been separated from him by about three hundred years, professor Upadhye holds that the term "disciple" should be understood to imply, not personal contact, but spiritual descent. Although the term "guru" or preceptor is often used in such a sense, the term "sisya" or disciple is understood by orthodox Jaina Pandits as a class to imply personal contact, and such of them as take the verse to refer to Bhadra Bahu I hold that the disciple referred to was Visakha from whom, through a line of teachers, Kunda Kunda received the doctrine This gives a highly artificial interpretation of the verse, there being no particular reason for Kunda Kunda's selection of these two names for special mention in preference to others of greater piety and learning who preceded them.

In this connection verse V 52 already referred to, is important. It shows clearly that by srut Jnanin Kunda Kunda means merely one who possesses knowledge of the scripture whereas from verses 33 & 34 chap. I of Pravachansara it will be seen that he attaches a much deeper meaning to srut Kevlin. A srut Kevalin is one who has been helped by the scripture to self-realisation. Amrit Chandra in his commentary goes as far as to say that there is no difference between a "srut Kevalin" and a Kevalin except that the former gets with the help of the scripture what comes to the latter spontaneously. The verses at the end of Bodh Bahuda should, therefore, be taken as referring to Bhadra Bahu II at whose hands according to the *Pattavalis*, Kunda Kunda must have taken his initiation.

go round and round mount Meru, the up and down movement seen by us being an illusion. The number of suns and moons is two in some of the sub-continents and four in others. It is interesting to note here that this description would correctly represent the first impressions of an observer placed somewhere near the edge of the arctic region and a few degrees lower down.

The inhabitants of the heavens are called "devas", a term used for sidhas and arhatas also, or suras and amaras. They do not constitute an object of worship like sidhas and arhatas and they have an allotted span of life after which they are born as men. They are beings with larger sensorial powers than man and greater scope for enjoyment but they suffer from one great disability. They cannot work out their emancipation which represents the highest form of bliss and is reserved for man alone. The inhabitants of hell are not damned for good. Although they suffer horrible torments, they rank higher than plants and animals and in some cases even higher than human beings. They can be born as men and work out their salvation in the same way as gods can.

The four gatis or states of existence as (1) gods, (2) denizens of hell, (3) men and (4) the remaining lower forms of life find frequent mention in the text.

The Universe is filled with six substances (Dravyas) namely soul, matter, medium of motion (Dharma), medium of rest (Adharma), space and time. Beyond the universe is empty space (Alokakasa). The first five, called astikayas, are dimensional entities whereas time has only one dimension. All the six are regarded as definite entities, none being treated as merely metaphysical conceptions.

The term Jiva or soul not only covers life in all its forms but also the soul in its emancipated form functioning by itself. As a rule, however, this term is used for the mundane soul which functions in association with Karmas, that is to say the principle of life. Life is embodied in six forms namely earth, water, air, and fire, the four elements of the ancients, plants which have no motion and moving beings, -men, animals, and inhabitants of heaven and hell (IV. 60).

It will thus be seen that according to Jainism there is in nature no such thing as dead matter, but it can be created artificially, as for instance by killing an animal, cutting a plant, heating water or air, putting out fire, cutting or blasting rock etc. Some scholars see in this

conception of life an indication of the animistic origin of Jainism. Be that as it may, but the conception appears in jainism in a philosophical form free from superstition, and those who may consider it as fantastic may ponder over the fact that the earth was at one time, according to science, a ball of fire out of which the other elements evolved, and if life was not somehow latent in that ball of fire, where did it come from?

Dharma, Adharma, time and space are all four inactive agents. They merely make it possible for phenomena to take place but do not help it. The conception of Dharma and adharma is peculiar to Jainism.

A few general expressions which occur in the text may now be considered.

The term Jiva has been explained already. The term atman has been translated as self. So far as the phenomenal world is concerned, Atman is only an abstraction and represents the soul by itself. It is divided into three classes—Bahiratman (worldly self), antaratman or the self which recognises itself as separate from all other objects and Paramatman or the Highest Self in its emancipated form. In the text the terms Bahiratman and anteratman have been used in respect of one and the same individual and in this case they mean the outer self and the inner self respectively. At the stage of paramatman Jiva and Atman mean identically the same thing. (Vi. 4, 5, 6).

In other works of Kunda Kunda the term samaya has also been used for the soul. This seems to represent the self in its universal aspect though Jainism does not recognise any separate self different from the individual.

Jainism is referred to as an "anekantvada" system. The term implies that truth is many-sided and has to be examined from different points of view or nayas as they are called. Ordinarily only two points of view, namely the conventional (Vyavahara) and Nischaya or reality are considered. These are also called dravyarthika and paryarthika points of view. Nischaya is sometimes again divided into pure nischaya and qualified nischaya; pure nischaya would represent ultimate reality or the absolute. (II. 6). and is also called paramarthika naya.

Connected with this doctrine is that of syadvada which deals with the different modes of predication necessitated by the fluctuating conditions of objects of knowledge. Although it is referred to in Kunda

Kunda's works, no practical use is actually made of this doctrine by him.

The term upyoga (V 148) does not figure in this work as often as it does in Kunda Kunda's other works, and it is difficult to translate. Prof. Thomas suggests "response" as the eqvivalent when the term is applied to ordinary living beings. In other cases Kunda Kunda himself makes it equivalent to jnana and darsana and the simple word "ken" would convey the sense fairly well on some occasions. Verse V. 148 mentions upyoga along with darsana and jnana and here it has been rendered as attentiveness

Nirvana stands for the emancipated state of the soul, moksa is emancipation, and siddha is an emancipated soul. Arhata or jina represents the stage of the soul just before final liberation, all the karmas having been destroyed except those that determine, age, caste family and other conditions' of birth These are of a passive character. For purposes of invocation Arhatas have precedence over siddhas. The twenty four tirthakaras are selected Arhatas who played a special part in the propagation of religion. Sadhu, Sramana or muni are terms used for a holy ascetic or recluse The preceptor among these is an upadhyaya and the head of an order of ascetics is acharya Arhata, Siddha, acharya, upadhyaya and Sadhu constitute the five parmeshtins. Vi. 104).

Sallekhna is the approved mode of death for a pious jaina which is complete renunciation of attention to body and concentration on the self when the end approaches or life is impossible consistently with principle. (III. 26 and V. 32)

The work contains references to five kinds of knowledge of which it does not give the details (V 60 and 65). These five kinds are (1) knowledge by sense perception (matijnana), (2) knowledge based on authority (sruti), (3) clairvoyance (avadhi), (4) thought-reading (manhpriya) and (5) absolute knowledge (Kevala). The first three are classed as sensorial or indirect (paroksa), clairvoyance being regarded as occult sense-perception; (4) & (5) are regarded as supra-sensorial or direct (pratyaksa) knowledge of the self by the self. (4) is confined to one self with which the knowing self comes in contact whereas (5) covers the whole field of knowledge and is regarded as omniscience.

Sensorial knowledge relates only to phenomena and it is relative in character. Taking knowledge as embodied in a statement, it varies

from substance to substance (Dravya), from place to place (ksetra), from time to time and from mode to mode (bhava). There is no finality about it. Direct or supra – sensorial knowledge gives the absolute truth. At the stage at which this knowledge makes its appearance, there is no difference between knowledge, the knower and the knowable or between various kinds of knowledge Kevalajnana, therefore, represents the Absolute From verses V. 59 & 63, however, it will be seen that the absolute is inexpressible in language and no statement about it can have finality nor can it be made the subject of study direct by logical means Jainism, therefore, developed a peculiar feature. It first studied the laws governing phenomena and it applied those laws to the study of the self. It is in this way that a reference is made in the text to the four variants which apply to phenomena, namely dravya, ksetra, kala and bhava.

Substance or dravya displays the three qualities of origination, cessation and persistence. Attributes which inhere in the substance itself persist in all circumstances but those that depend on location and mode of expression vary from time to time. Applying the principle to the self, the attributes which are inherent in its very nature will always subsist; others which depend upon the soul manifesting itself in a particular form or in a particular place can appear and disappear. The soul has from the very beginning all the attributes that it possesses in the emancipated condition and non-manifestation of these attributes in their fullness is attributed to an out-side agency, karma (V. 149 & 150).

One point more may be cleared up though it has not been dealt with in this work. Kevalajnana is regarded as omniscience only from the conventional point of view. From the point of view of reality it means knowledge of the self alone, a point discussed in some detail in the author's Niyam-sara. The last verse of chap. XI says·—

जानाति पश्यति सर्वं व्यवहारनयेन केवली भगवान ।
केवल ज्ञानी जानाति पश्यति नियमेन आत्मानम् ॥

"It is from the conventional point of view that the holy Kevalin knows and sees all; in reality He knows and sees only the self." In other words, all knowledge inheres in the self and the Kevalin by knowing the self knows all but non-self does not enter his upyoga or ken. In his edition of Pravachansara Bramhchari Sital Prasad Ji has interpreted verses 29 et. seq. Book. I in the same sense.

It may be mentioned that the verses quoted should really form part of chapter XII which discusses the subject and seems to have been transferred to the end of chap. XI through a copying mistake at some stage.

Ast Pahuda consists of eight chapters and its theme is the conduct of life with a view to attaining emancipation. Jainism does not posit a creator or a saviour The soul is master of its own destiny, but has to render homage to those who have shown the way to emancipation This consists of right belief, right knowledge and right conduct, the three gems as they are called. The first chapter deals with faith and the third with conduct. Chapters VII and VIII also logically form part of conduct Chapters II, IV & V roughly correspond to knowledge and chapter VI deals with the final result, emancipation. The three gems, however, do not constitute water-tight compartments. Faith, knowledge and conduct develop side by side, acting and reacting on each other (I, 15 & 16, III 1 & 2) A great deal of matter is, therefore, common to all the chapters and there is a fair amount of repetition and overlapping in them.

The starting point in spiritual progress is faith From the conventional point of view this means belief in the nature of the seven tattvas, soul etc. as delineated by the Jins. In reality, however, it means self-realisation C I 19 & 20) The conception of the self therefore forms the central doctrine of Jainism, accepting which, the rest of the doctrine follows This would not represent the psychological evolution of the doctrine but facilitates its logical presentation A logician may object that it amounts to begging the question but, as observed already, the question is in reality one of direct knowledge or experience transcending language and therefore *logic*. Logic can deal with it up to a certain point only in the relative sphere. This might explain what has been observed by a great thinker of our day that Jaina logic points clearly to monism but just stops short of it. Logic can go no further

References to the nature of the self abound in Ast Pahuda and are spread over all the chapters The self is different from non-self which includes even one's body and the senses. It is independent and one indivisible whole. It functions by itself. Faith, knowledge and conduct all inhere in it Even-mindedness is its very nature. All passions and emotions and all activities, good, bad or indifferent, are alien to it. Whatever other features appear in the self are due to its association with non-self in the shape of Karmas. It is this knot of Karma that prevents its full manifestation. When freed from Karmas, it functions as pure-

consciousness, absolute knowledge, limitless vision, infinite energy, and infinite bliss. This is the state of a sidha or a Kevalin, that is to say emancipated self, which is also called Siva, Brahama, Vishnu and Buddha. Knowledge and austerities without self-realisation may lead to hell. (II. 15 & 16; III. 18, 19, 38 & 43; IV. 12, 13 & 40; V. 31, 51, 58, 62, 64, 77 & 151; VI. 35, 51, 81, 104 & 105; VIII. 11 & 27).

One attribute of the self has not been explicitly put in this work, though it can be inferred from the verses that have been quoted and is indicated by verse V. 151 viz. its being all-pervading This has been clearly explained in Kunda Kunda's other works, Pravachansara verses 23—25 and Panchastikayasara verses 31 & 32. The soul is represented in Pravachanasara as embodiment of knowledge and therefore co-extensive with knowledge. This view has also been accepted by Jaina Writers of a later date whose works are considered authoritative. For instance verses 50—54 of Paramatma Prakasa explain that the self is in reality embodiment of knowledge and, therefore, all-pervading; as it is free from sense perception it is also called Jara or inanimate; as it is devoid of Karmic activity, it is also called shunya or void, and as Karmic activity ceases just before the soul leaves its last body, it may be considered to retain the shape of that body It is the last point of view that is put in verse V. 148 which gives the attributes of the mundane soul.

The general nature of faith has been indicated already. Chap. I extols the importance and merit of faith in various ways. As from the point of reality faith has been described as realisation or spiritual experience, some test has to be laid down to distinguish the genuine from the spurious experience. This appears in chapter III which explains how faith is reflected in conduct Verse III. 7 gives eight attributes of right faith viz. (i) freedom from fear or doubt, (ii) desirelessness which in the case of a house-holder resolves into contentment (iii) freedom from disgust or hatred; in the discussion of this attribute in other Jaina works emphasis is laid on the absence of eight kinds of pride including spiritual pride, and it would thus correspond to humility, (iv) freedom from superstition, (v) covering up the defects of others, in other words, charity of disposition, (vi) steadying oneself and others in the right faith, (vii) love of maternal type and (viii) glorification of the right faith.

Speaking specifically of the Jina's faith, verses III, 11 and 12 state that the person following it will be marked out by love, reverence, tenderheartedness, charity, helpfulness and straightforwardness. Verse VI.

90 also says that belief in a religion of mercy, in a god free from blemishes, and in a preceptor free from possessions, is right faith

The aim of faith, knowledge as well conduct is self-realisation; (V III, 11). The spring of conduct lies in motive and the whole of chapter V is devoted to emphasising that knowledge and conduct, however wide or faultless, are entirely useless without mental purity which would eliminate not only faulty motive but also carelessness, ignorance and stupidity. The self has to be trained to work independently of the body and the senses. Family and caste do not count in spiritual development (I. 27) Right faith, knowledge and conduct inhere in the soul. Faith is self-realisation, right knowledge consists in knowing the self as it is, and right conduct is the functioning of the self in its purity Faith, knowledge and conduct strengthen each other (III 18 and IV 83) Without faith conduct would be hollow (III. 10) Clean and pure thoughts with knowledge are essential for purity of conduct (III 41) Knowledge without without purity of conduct and austerity without self-control lead nowhere (VIII. 6 & 5). For spiritual development stamina is indispensable (VIII. 37) Sincere devotion to the Arhata, faith purified by realisation, and virtue free from attachment to sense objects are practically identical with true knowledge (VIII 40). Mercy to living beings, subjugation of the senses, truth, honesty, chastity, contentment, right faith, knowledge and austerity-constitute the family of virtue (VIII. 19)

Definite vows are necessary as a matter of discipline, the rigidity of which should be regulated in accordance with the individual's status or capacity for endurance (VI. 43). They are prescribed separately for householders and ascetics (VII. 24, 25 & 26). The regime is sufficiently strict even for house-holders but for ascetics it comes practically to giving up all care or thought for the body.

Jainism is regarded with some truth as an ascetic or even a pessimistic system but these terms are not applicable to the Jaina doctrine in the sense in which they are generally used There is no idea in Jainism of running away from life as an evil and looking forward to a future life of happiness. The bliss that the Jaina doctrine puts highest is attainable in this very life and with this very body. Renunciation of worldly business is not an end in itself but is necessary because such business distracts one in the real pursuit of life (V. 3, & VI. 29, 32). Austerity is meant only for discipline, as knowledge born of prosperity will be insecure when adversity supervenes (VI. 62).

In what spirit and what frame of mind renunciation is to take place is indicated in verses VI. 46 & 59. The asceticism consists entirely of forming a habit of endurance and exposure to wind and weather. The ascetic's life is not permitted to anyone not in perfect bodily health. Those suffering from disease or even accidental loss of limb or organ are not to be initiated. It has to be regulated according to one's capacity as already remarked and the test of capacity is that it should not give rise to a feeling of distress. If it does so, it does harm rather than good (VII. 9). Giving up sensuous enjoyment should not even be felt as a sacrifice. It is discarded automatically because the individual has tapped a higher source of enjoyment (VIII. 24). No desire for future happiness, not even hankering for nirvana, is permissible (VI 55).

All this follows from the Jaina conception of the self. The degree of severity can only be judged from actual examples of those performing austerities in the proper spirit. Taking Kunda Kunda's own case, it enabled him to live a life of more than 95 years with what appealed to him as the highest form of joy and full of intellectual activity of a high order devoted to the uplift of mankind. If these results are compatible with asceticism, one may well ask if it is not the right philosophy of life.

Professor Upadhye is inclined to regard asceticism as foreign to the Aryan temperament and would look out for its origin in some pre-Aryan system. Hindu tradition is full of stories of the power and virtue of asceticism as such but that does not preclude the possibility of its being of non-aryan origin. Jaina asceticism was, according to Jaina as well as Hindu tradition incorporated in Shrimad Bhagwat, modelled on the life of Risabha which was marked by meditation and complete neglect of the body and absence of ritual. Risabha is mentioned in the Vedas also. It is clear, therefore, that this type of asceticism, even if non-aryan in origin, was adopted by the Aryans at a fairly early stage of their culture.

Risabha is placed by Jaina tradition at the very beginning of civilization in the modern sense of the word. He introduced the various arts and crafts including agriculture, the art of kingship, building of towns and cities etc., the ground having been prepared for him by fore-runners called Kulkaras by simple discoveries, inventions and institutions like those of edible fruits, domestication of animals, clubs and missiles for self-protection, private property, family and clan life, and the state in its elementary form Risabha's own father was the last of the Kulkaras. If Risabha was a non-aryan character, Jaina asceticism must also be considered to have been non-aryan in origin.

One feels tempted to institute a comparison between Jainism and other religious systems, but it would be out of place here. Jainism is based on a mystic experience but the doctrine has been worked out systematically and put in plain straight language which makes it clear that it is not different from the religion of love and service which the critics of mysticism would advocate. One may even go further and generalise that whatever form spiritual experience may take, - Kunda Kunda seems to recognise the possibility of variety in the opening verses of Samayasara, - the mental frame it induces in the individual, the moral system it evolves and the social order it points to is more or less the same, due allowance being made for differences of environment and tradition.

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ASHTA-PAHUDA.

I FAITH.

1. Making obeisance to the great Jinas, Vrisabha and Vardhmana, I will speak of the path of Faith briefly step by step.

(The author has named the first Vrisabha and the last, Vardhamana, of a line of twenty-four Tirthankaras, implying salutation to all the twenty-four.

The word *darsana* means 'vision' or 'spiritual experience'; hence deep abiding conviction arising therefrom, i. e. faith (see verse 20).

2. The great Jinas preached to their disciples that faith is the root of religion. Having heard that with your own ears, donot bow to one without faith.

3. They are lost whose faith is lost. *Nirvana* is not for one devoid of faith. One having blemishes of conduct may attain perfection, but not one with blemishes of faith.

4. Those who are without the gem of right faith may know all sorts of scripture, but being without realisation, they keep wandering about. (see VIII, 11)

(Faith, knowledge, and conduct are "the three gems" which lead to emancipation. These three to-gether with austerities, all being inspired by realisation, are referred to as the four *Aradhanas.* The author has stressed the importance of right faith, given which right knowledge and conduct will follow sooner or later. Without faith, knowledge and conduct will be hollow. see I. 32).

5. Those without faith cannot attain Enlightenment even if they perform severe austerities punctiliously for a thousand crore of years.

6. All those who develop right faith, knowledge, strength and energy, freeing themselves from the taint of sin of the dark age, soon become omniscient

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September, 1942 JAGA

15. From right faith comes right knowledge; right knowledge shows the categories (in their true light); having known the categories (the soul) sees what is good for it and what is bad.

(The categories in Jaina doctrine are:—

soul, non-soul, good deeds, bad deeds, inflow of Karmas, bondage, stoppage of karmas, shedding of karmas, and emancipation.)

16. One who knows good and evil avoids vice and also becomes virtuous. Reaping the fruit of virtue (in future birth), he eventually attains *Nirvana.*

17. The word of the Jinas is an antidote to sense gratification, and like nectar conquers the evil of old age and death and cures all suffering.

18. Three insignia are adorable and no fourth, that of (1) the Jina (holy recluse), (2) a pious srawaka (layman) and (3) a clothed female recluse.

19. He should be known as a person with right faith who believes in the true nature of the six substances, nine categories, five dimensional entities and the seven principles described in the scripture.

The five astikayas to-gether with *kala* or time constitute the six *dravyas.* All these are classed as 'non-soul' one of the seven *tattvas.* The seven *tattvas* to-gether with *punya* and *papa* or virtue and vice constitute the nine categories; but *punya* and *papa* being only varieties of *karmas*, are included in 'non-soul', or *ajiva tattva.* The seven tattvas thus cover every thing.

20. It has been stated by the great Jinas that belief in soul and the *tattvas* is right faith from the conventional point of view; from the point of view of reality, (realisation of) the self alone is right faith.

21. Therefore turn your thoughts to the gem of faith as laid down by the Jina; it is the best of the three gems (faith knowledge and conduct), and the first step to emancipation.

7. Those who keep the current of the water of faith always flowing through their hearts, destroy the layer of the sand of karma even if one is formed (at all).

8. Those who are devoid of right faith as well as knowledge and conduct are degraded and will ruin other people also.

9. Those who find fault with a person possessed of the virtues of piety, self-control, austerity, holiness (niyama) and communion are themselves ruined and will ruin others.

(*Niyama* covers the entire code which should regulate a religious life viz, faith, pursuit of knowledge, observance of the vows of non-injury, truth, non-stealing, chastity, and limited possession, repentence, renunciation, confession, expiation, equanimity, devotion, and independence, leading up to pure consciousness. Holiness conveys the sense best).

10. As a tree whose roots have been destroyed cannot flourish, so one without the Jain faith lacks the root and cannot attain perfection.

11. As from the root springs the trunk with its branches and various useful out-growths, so, it has been said (by the Jinas) that from the root of the Jaina faith starts the path of emancipation.

12. Those who are without faith and make others with faith fall at their feet become cripples or dumb (in the next birth). Enlightenment then becomes difficult for them.

13. Those who venerate such people knowingly out of shame, vanity or fear, can also not attain Enlightenment as they countenance sin.

14. Where there is renunciation of two kinds (external and internal) restraint of three kinds, (thought, word, and deed) purity of knowledge (i. e. its freedom from the vitiating effect of desire) and taking of food as alms in standing posture, there is a sight (adorable).

15. From right faith comes right knowledge; right knowledge shows the categories (in their true light); having known the categories (the soul) sees what is good for it and what is bad.

(The categories in Jaina doctrine are:—

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21. Therefore turn your thoughts to the *gem of faith* as laid down by the Jina; it is the best of the *three gems* (faith knowledge and conduct) and the first

22. Act as far as you can and believe where you cannot; the all knowing Jina has said belief is faith.

23. Those absorbed in faith, knowledge, conduct, austerity and reverence and those who eulogise the virtues of such saints are only to be worshipped.

24 One who seeing the natural form (of the Jina) does not, out of jealousy, pay homage is perverse in faith even if possessed of self-control.

25. Those who, seeing a form adorable by celetials and possessed of virtue entertain pride, are bereft of faith.

26. Do not venerate one who is without restraint, internal and external, (asanyat), nor one who is without clothing (but does not possess restraint) ; both these are alike (necessary). One (qualification) alone does not make a person a saint.

27. No one worships the body, family, or caste. Who worships a person without virtue ? He is neither a holy recluse (*Sramana*) nor a pious layman (*Saravaka*).

28. I bow with faith and pure thoughts to the holy men possessed of austerity, virtue, chastity, and the attributes(of their order); who reach perfection;

29. Who have sixty four whisks (waved over them by celestials) and thirty-four miraculous happenings (worked by the elestials) ; who always bring good to the many that live and the means of the destruction of Karmas.

30. Knowledge, faith, austerity and conduct constitute self-control. The combination of these four leads to emancipation, so it is revealed in Jaina scripture.

31. For man knowledge is supreme; higher still stands faith; faith leads to conduct and conduct to *Nirvana*.

32. Knowledge, faith, austerity and conduct, the combination of these four when accompanied by self-realisation leads souls to perfection; there is no doubt about it.

33. Souls attain the goal of salvation through pure faith; the gem of right faith is worshipped in the world by gods and demons.

34. Having attained (through previous births) the status of man with high lineage, develop faith and achieve everlasting bliss and emancipation.

(Cf. verse 27. High lineage is not essential, but it is the more incumbent on people of high lineage to lead a religious life).

35. So long as the Jinendra walks (this earth possessed of 1008 attributes and thirty-four wonders, he is known as 'fixed in form' (Cf. verse 29.)

36. With twelve kinds of austerities. He destroys Karmas by His own efforts, discards the body, and eventually *Nirvana* (so becoming formless).

II. SCRIPTURE.

1. Revealed by the *Arhat* in a intent, and composed correctly by the divine *gandhara*,-seeking the meaning of such scripture saints realise the supreme end.

2. Knowing that scripture, as understood well by *acharyas* in succession from two points of view (conventional and absolute), one who puts himself on the path of emancipation is blessed (Bhavya). (A Bhavya is one whose emancipation is ensured). (See verse II, 6)

3. One versed in the scripture destroys birth and rebirth. A needle without thread is lost but not one with thread. (*Sutra* means "Scripture" as well as 'thread').

4. A person with (faith in) scripture is never lost; he may even through self-realisation get rid of mundane existence, though he may be without vision (to begin with).

5. One who knows the categories, soul etc., and (so understands) what to reject and what to appropriate is one with right faith.

6. Knowing the scripture, uttered by the Jina, from the conventional and the absolute point of view, the saint destroys the accumulation of (Karmic) dirt and attains bliss.

7. One who transgresses the scripture in spirit or letter should be considered to be of wrong faith; one who wears clothes should not even playfully eat off his hands.
(a practice prescribed only for *munis* who give up clothing.)

8. A man may become the equal of Hari and Hara and be born in heaven a crore of times; even then he does not attain perfection; he is still said to be of the world.

9. One who conducts himself in various deeds like a noble lion, and bears the weight (of responsibility) of a teacher, if devoid of restraint, falls into sin and becomes a non-believer.

10. The Highest and the best of Jinas have declared lity and taking food off one's hands to be (the insignia of)

the one way to liberation; all the rest lead astray.

11. One who is possessed of self-restraint and is free from paraphernalia and possession is adorable by gods and demons in the world.

12. Those saints who, endowed with a hundred powers, endure twenty-two kinds of hardships, destroy and shed karmas (and) become adorable.

13. Of the other forms, those of right faith and knowledge permitting themselves the possession of clothes are said to be worthy of (being greeted as) "*Icchakaras*" (desirous) (A recognised form of greeting for the order.)

14. One who, confirmed in the (teachings of the) scripture, understands the real meaning of '*Icchakar* is poised in right faith; giving up the other activities he attains happiness in the next world.

15. If after that he does not seek self-realisation, though he may perform all other duties without exception, he cannot attain perfection; he is still said to be of the world.

16. For this reason you should cultivate self-realisation in three ways, (thought, word and deed); what leads to emancipation should be learnt assiduously.

17. The saints are not to have possessions even to the extent of the point of a hair. They eat food given by others off their hands (standing) at one place, (and so require no possessions).

18. One with form as at birth does not keep in his hands (any thing) even to the extent of the husk of a sessamum seed. If he does own on a small or a large scale, he is born again in the lowest form of life

19. The type (of ascetics) having possessions on a small or large scale is to be condemned. According to the Jina's word, one free from possessions is (really) homeless.

20. One who observes the five great vows, and the three restraints (of thought, word and deed) is a sanyat (a man of self-control); without ties, he is on the way to emancipation and is adorable

21. The second class of insignia is said to be that of a holy layman (allowed only a loin-cloth) who wanders about to beg for food and eats it off a leaf, cautious in speech or keeping silent.

22. The insignia for women are taking only one meal (in the day)putting on one piece of clothing even for a recluse and eating with clothing on.

23. Even a *Tirthankara* cannot achieve perfection with clothing; according to the Jina's scripture, nudity is the one path to emancipation; the rest are all wrong paths.

24, 25 & 26 omitted.

27. Those who take permissible things in moderation as one takes water from the sea just enough to wash ones clothes, those who overcome desire,—they conquer all suffering.

III Conduct.

1. Bowing to the *Arhatas* who are all-knowing, all-seeing, free from delusion and attachment, who rank highest, are adorable by the three worlds, and venerated by souls assured deliverace (bhavya).

2. I speak of 'Charitrapahuda' which is the means of purifying knowledge, faith and conduct with the object of seeking emancipation.

3. *Jnana* is that which knows and *darsana* is that which sees; a combination of Jnana and darsana is (expressed in) conduct.

4. These three modes (bhava) always inhere in the soul indestructibly; to purify all the three the Jina has described conduct in two parts.

5. The first part consists of righteous faith, pure as the Jina has known and seen. The second part is righteous living, also as inculcated by the Jina.

6. Knowing it like this, get rid of the flaws and taints of faith, doubt etc., by a combination of three (thought, word and deed) as stated by the Jina.

7. There are eight attributes of righteous faith, freedom from fear (or doubt), desirelessness, freedom from disgust or hatred (humility), vision free from superstition, covering up the defects (of others i. e. charity) steadying (one-self and others in right faith), self-less love and glorification (of right faith).

8. The faith of the Jina, purified by these attributes and accompanied by knowledge constitutes righteous faith, the first part of right conduct, leading to emancipation.

9. The wise ones free from superstition and purified by righteous faith, if they also achieve righteous living, soon attain *Nirvana*.

10. Those men who are devoid of righteous faith but are righteous in conduct are ignorant and superstitious and do not, therefore, attain Nirvana.

11 & 12. Love, reverence, tenderness discriminating in gift, eulogy of the path, charity of disposition(*upguhana*) readiness to protect, and straightforwardness, — these are the characteristics of a soul following the Jina's faith without infatuation.

13. Enthusiasm for, contemplation and praise of, service to and belief in a false faith put one on the path of ignorance and infatuation and one gives up the faith of the Jina.

14. Enthusiasm for, contemplation and praise of, service to and belief in the right faith put one on the path of knowledge, and he does not give up the faith of the Jina.

15. Conquer ignorance and superstition by pure faith, and infatuation with its paraphernalia by the religion of non-injury.

16. Retire from the world, renouncing property, and apply yourself to the right kind of austerity with virtuous thoughts. One free from infatuation and attachment has pure meditation.

17. Fools overcome by perversion and darkness take to the path of wrong faith, tainted with ignorance and infatuation.

18. Right faith sees and knowledge knows the substances and their modes (as they are); from right faith arises a conviction which corrects faults that may appear in conduct.

19. The soul free from infatuation has these three modes (bhavas) and, realising its true nature, soon sheds karmas.

20. The steadfast ones pursuing right faith overcome suffering to the highest limit possible for worldly ones, calculable or incalculable.

21. Righteous living is of two kinds; one for householders and the other for homeless ones (ascetics) for

householders it is with possessions; for ascetics, without possessions.

22. Faith, (observance of) vows, equanimity, fasting, abstinence from green vegetables, (not) eating at night, chastity, limitation of possessions and paraphernalia, not giving advice in worldly matters, not taking food specially prepared for one-self, these constitute stages (of piety for a layman).

23. Of vows there are 5 *anubratas, 3 gunabratas, and 4 siksavratas* which consititute right conduct for house-holders.

24. (The *anubratas* are) abstinence from the grosser form of killing of moving life, grosser form of false-hood and theft, chastity and limitation of possessions.

(The intention is to exempt incidental loss of life in activities ordinarily recognised as harmless, and in the case of theft and falsehood, practices condoned by social convention; that is why the vows are considered *anubratas* or incomplete. In complete form they are called *vratas* or *maha vratas*.)

25. There are three *gunavratas*, viz. (1) Limiting journeys in various directions, (2) Giving up wanton practices and (3) Limiting of objects of sense-gratification. (Called *gunavratas* because they strengthen the main vows.)

26. (The four *siksa vratas* are)
(1) Equanimity, (2) fasting (3) reverent attention to unexpected holy visitors and (4) control of mind and body when the end approaches. (Called *siksa vratas* because they are prepratory to final renunciation.)

27. So having described righteous living with phase according to the layman's duty, I will speak of the same, pure and without phase, as laid down for the recluse.

28. Control of the five senses, the five vows with their twentyfive subsidiary vows, five cautions (*samitics*) and three restraints constitute righteous living for the homeless recluse.

29. Control of senses means not entertaining feelings

of attachment or aversion towards objects, pleasant or unpleasant, animate or inanimate.

30. (The five vows are)

(1) Non-injury (2) Refraining from falsehood, (3) not appropriating unoffered things (4) celibacy and (5) freedom from possessions.

31. These are called great vows (*mahavratas*) because great men (of the present) cultivate them, great men of the past have observed them, and they are really great.

32. Control of speech, control of mind, carefulness in walking, and in handling things, and inspecting food before eating, are the subsidiary vows (*prabhavana*) of non-injury. (*Prabhavana* means keeping a thought present in one's mind; hence activity helping the process.)

33. Giving up anger, fear, laughter, greed and perverted thoughts, these are the five *bhavanas* of the second vow (truth.)

34. Living in a lonely and deserted house open to others, eating pure food, and refraining from quarrel with co-religionists (are the *bhavanas* of the vow of non-stealing.)

35. Refraining from (1) looking at women(with desire.) (2) memories of past enjoyments, (3) living in habitations (4) listening to wicked stories and (5) taking of invigorating foods are the five *bhavanas* of the fourth (vow chastity.)

36. Giving up attraction and aversion for objects appealing to the senses of hearing, touch, taste, sight, and smell are the *bhavanas* of the vow of freedom from possessions.

37. The five cautions are (1) in walking (2) in talking (3) in eating and (4) in lifting and (5) dropping things; (they are) the means of purifying conduct.

38. To instruct good people, the great Jina has described knowledge and its true character, which is the self; know that well accordingly.

39. One who knows the difference between soul and non-soul has true knowledge; that, with freedom from the taints of attachment etc. constitutes the path of emancipation according to Jaina scripture.

40. Faith, knowledge and conduct, learn these three with the greatest devotion. Knowing these, the *yogis* soon attain *Nirvana*.

41. Those who, procuring the water of knowledge, cultivate clean and pure thoughts become *Siddhas*, dwellers in the abode of the perfect, the head ornament of the three worlds.

42. Those devoid of the gift of knowledge do not achieve their own (real) good. Knowing thus, acquire right knowledge (to discriminate between) good and bad.

43. The man of knowledge, established in (right conduct does not desire non-self (to be associated) with the self. He soon attains bliss beyond comparison; know this for certain.

44. Thus has been briefly described right living in two parts corresponding to faith and conduct as reflected in the knowledge of Him, without attachment.

45. Reflect with pure frame of mind on this Charan-Pahuda, composed by me in plain language (so that) getting rid quickly of the four states of existence you may soon be freed from future birth.

IV.—Enlightenment.

1. Bowing to the *acharyas* who know the meaning of various scriptures, whose austerity is purified by self-control and faith and who are free from the taint of passion and pure.

2. I will speak briefly of (enlightenment) to bring happiness to living things in all the six forms, according to the word of the great *Jina* spoken for the instruction of all people.

3. & 4. (The eleven repositories of Enlightenment are as) the *arhata* has seen well,-*ayatan* (abode), *chaityagraha* (house of meditation) *Jina-pratima* (the Jina's image), *darsana* (faith), *Jinabimba* (the Jina's reflection) free from attachment, *Jin-mudra* (the Jina's form), jnanam atmartham (knowledge of objective of the self), *deva* (the divine), *tirtham* (landing place), *arhata* (the destroyer of enemy or karma), and *Pravarjya* (renunciation), purified by virtue; know them one by one.

(The terms appear to have been used in the technical sense explained in the verses which follow, but Prof. Upadye interpets them literally in his edition of Pravachansara.)

5. The self-controlled form that has subdued mind, speech and body, and the response of the senses is called *ayatan* in the path of the *Jina*.

6. The great saint who has conquered pride, attachment, aversion, delusion, anger and greed, and keeps the five great vows, is called *ayatan*.

7. A *siddha* is one who has achieved his true purpose, has pure meditation, and is endowed with knowledge; such a *siddha*, the best among holy recluses and cognisant of his true purpose is called a *Siddayatan*.

8. One who realises the self as light, and that of others as consciousness, who is purified by the five great vows, and is the embodiment of knowledge is known as a *Chaityagraha*.

9. In the path of the Jina, the source of happiness to life in all its six forms, the self which realises the nature of

bondage, liberation, suffering, and bliss is called a *Chaityagraha.*

10. The moving body, one's own or that of others, with conduct purified by faith and knowledge, without possession and free from attachment is called *pratima* in the Jina's path.

11. He who lives a pure life and knows and sees the pure truth is adorable as a possessionless and self-controlled *pratima.*

12 & 13. With limitless vision, infinite knowledge, infinite energy, and infinite everlasting bliss, free from body and the bondage of eight kinds of Karmas, incomparable unchangeable, imperturbable, visualised as established in the region of the Perfect with the form to be abondoned, the *Siddhas* constitute a *pratima* or form of the formless.

14. One who shows the path of liberation, (consisting of) righteous faith, righteous living and true religion, who is without possessions and embodiment of knowledge, is called a darsana in the Jina's path.

15. As smell is embodied in a flower, as ghee is embodied in milk, verily so is right path embodied in a *darsana.*

16. '*Jinabimba*' is one who is the embodiment of knowledge and pure righteous living, who is without attachment, and initiates and instructs people in the pure means of destroying Karma.

17. Prostrate yourself before, and adore venerate and love in every way Him who is firmly established in faith, knowledge and pure consciousness.

18. Pure in austerity, vow and virtue, knowing and seeing pure truth, that form of the Arhata is the (proper) giver of initiation and instruction.

19. The form firm in righteousness, the form expressing control over the senses, the form showing subjugation of passions, the form absorbed in knowledge, such a form is described as *Jina mudra*

20. Knowledge attains the goal of the path of liberation, consisting of selfcontrol and fit for contemplation, therefore cultivate knowledge.

21. As a man without a bow and without an arrow cannot hit the target accurately, so a man without knowledge does not see the goal of the path of liberation.

22 A man may have knowledge (as a natural gift); a good man endowed with reverence acquires it. With knowledge one sees the goal of the path of liberation.

23. One who has sensorial knowledge as the strong bow knowledge of scripture for string, the three gems (faith, knowledge, and conduct) for the arrow, and his supreme good as the target aimed at, does not miss the path of liberation.

24. He is Divine who gives living, religion, enjoyment and knowlenge (means of liberation); only He can give these who has (right) living, religion, and renunciation (means of liberation).

25. A religion purified by mercy, renunciation free from all attachment, divinity free from delusion, these elevate good people.

26. Purified by vows and realisation, having control of the five senses and free from desire, at such a *Tirtha* should a saint have the bath of initiation and instruction.

27. One whose religion, faith, self-control, austerity and knowledge are free from taint, is a *Tirtha*, according to the path of the Jina, if also possessed of mental calm.

28. The Arhata is (to be) realised in all aspects, name location, substance, character, attributes, mode, exit. (from the previous state of existence, entrance (into that of Arhata.) and the splendour (attached there-to.)

29. Having infinite vision and knowledge, emancipated by the destruction of eight kinds of *Karmas*, endowed with virtues above comparison, such is an *Arhata*.

30. One who has conquered age, disease, birth, and

death, and the taint of Karmas, and become the embodiment of knowledge is an Arhata.

31. The Arhata's person should be located in five ways, viz. by stage of spiritual development, specification of state of existence, physical condition, vital functions, and classification of soul.

32. An Arhata is at the 13th stage of spiritual development, verily absolute knowledge incarnate, with 34 wonders and 8 emblems.

(The 14th stage is represented by Siddhas who have finally discarded the body.)

33. (The fourteen specifications required are) form of life, senses, body, souls reaction to body, sex, passions, knowledge, degree of righteousness, vision, soul tarnish, chance of liberation, realisation, sense of co-ordination, and mode of sustenance.

34. In respect of physical condition an Arhata is a great god, perfect in mode of sustenance, body, senses, mind, breathing, and speech.

35. There are ten vital functions, viz. the five senses, mind, speech, body and breathing and age.

36. Man has the 14th place among five-sensed beings, in the classification of souls. An Arhant has that place with all the other attributes endowed with virtue.

37,38 & 39. Freedom from old age, disease and suffering, from intake of food and excretion from nose and mouth, from perspiration, ten vital functions, physical perfection, and 1008 attributes, flesh and blood white like camphor or a shell in the whole body, all these qualities with sweet scented material body are said to go to the making of the Arhata's person.

40. Free from pride, attachment and aversion, purified by destruction of the taint of *Karmas*, free from agitation of mind, such should be known to be the mental state of a person of absolute knowledge.

41. Whose vision sees and knowledge knows substances and their modes and who is purified by realisation, should be known to be an Arhata in spirit.

42, 43, 44 A deserted house, (hollow) tree-trunk, grove, cremation-ground, mountain-cave, mountain-peak, dense-forest, or habitation (for recluses), a place of pilgrimage fit for (a life of) independence, a house for meditation, a Jaina temple, such are the places worthy of consideration (for choice as residence), so has the great Jina declared in the Jina's Path. The best of saints who keep the five great vows, have subdued the five senses, are without desire and engaged in study and meditation, love such places.

45. Freedom from house, possession and delusion, and endurance of hardships, subduing of passions, freedom from sin and paraphernalia, such is renunciation said to be.

46. Freedom from alms in the shape of cow, grain, clothes, bed, seat, umbrella etc., such is renunciation said to be.

47. Regarding with an evenmind friend and foe, praise and blame, loss and gain, straw and gold, such is renunciation said to be.

48. Accepting food at all places without discriminating between big and medium-sized houses, poor and rich, such is renunciation said to be.

49. Without possession and relations, without pride and expectation, without attraction and aversion, without attachment and egotism, such is renunciation said to be.

50. Without love and greed, without delusion and and agitation, without taint and fear, with thoughts free from expectation, such is renunciation said to be.

51. Form as at birth, arms straight (at sides in a standing posture), absence of weapons, serenity, residence in a house built by others, such is renunciation said to be.

52. With fruition of *Karmas* stopped, with forgiveness and control of senses, with a body unadorned and unoiled, free from pride, attachment and aversion, such is renunciation said to be.

53. With ignorance removed, eight kinds of *Karmas* destroyed, perversity overcome, purified by right faith, such is renunciation said to be.

54. In the Jina's path, renunciation is permitted to (all) the six kinds of constitutions; it is without possessions and is the cause of destruction of *Karmas*. Good people adopt it.

55. Absence of possession, even to the extent of the husk of a sessamum seed, and of its cause (desire), such is renunciation; the All-Seeing (Jina) has said so.

56. (They) endure distress and hardships and always live in uninhabited places, using a stone slab, piece of wood or bare ground for all purposes.

57. Company not kept with animals, women, and sexless and immoral persons, wicked stories avoided and (time spent in) study and meditation, such is renunciation said to be.

58. Purified by austerity, the (main) vows and virtue, purified by righteous living and righteous faith, purified by (other) pure attributes, such is renunciation said to be.

59. Thus has been described briefly according to the Jina's path (renunciation) full of the virtue of self-realisation, purified highly by right faith, and free from possessions.

60. For the enlightenment of seekers of emancipation and the good of life in (all) the six forms, I have described the figure which purifies as stated by the great Jina in the Jina's path.

61. What was uttered by the Jina assumed the form of words in vernacular Sutras; just so it has been spoken and was learnt by the disciple of Bhadra Bahu.

62. Victory to the great Bhadra Bahu, chief among teachers, versed in the twelve *angas* amplified at length by the fourteen *Purvas*, and thus possessed of full knowledge of the scripture.

V. Realisation.

1. Bowing my head before the best of the Jinas and the Sidhas and other saints adorable by the best of men and the gods of the higher and the lower orders, I will compose *Bhava Pahuda.*

2. Mental purity is the most essential mark of a saint; do not regard external form as the supreme end; the Jina has declared mental state to be the cause of virtue and vice.

3. External ties are renounced in order to purify mental state; external renunciation is unfruitful for one possessed of internal ties.

4. One devoid of mental purity does not attain perfection even if he performs austerities in many ways during crores of lives, extending arms and discarding clothes.

5. With an impure mind what use is the breaking of external ties? What can renunciation of external ties achieve for one devoid of mental purity?

6. O wayfarer, know mental purity to be of first importance on the way to the abode of the Perfect, as declared by the Jina with emphasis; what use is insignia to you without mental purity?

7. Good man, without mental purity often have you adopted and rejected external ascetic form from eternity in this unending mundane existence.

8. O soul, thou hast suffered terrible misery as inhabitant of the dreadful hells and as god of a low order, as man or a lower form of life; (now) ponder over mental state commended by the Jinas.

9. For long have you endured great, dreadful and unbearable suffering in the cells of the seven hells, endured it without break.

10. For long in the lower forms of life hast thou suffered from digging, heating, burning, blowing cutting and captivity owing to lack of mental purity.

11. In human life thou hast endured for time without end four kinds of suffering, from unforeseen catastrophes, mental anguish, natural diseases and (artificially inflicted) bodily pain.

12. O man of great glory, without an auspicious mental state, thou hast suffered deep mental anguish in the abode of the gods owing to seperation from thy goddess.

13. As an observer of form but filled with evil cravings of five kinds sensual etc. thou wast born as a low caste god.

14. Entertaining degrading thoughts thou hast often since enternity endured suffering, the seed of (which is sown by) evil mental attitude.

15. As god of a low order thou hast endured great mental suffering in seeing the virtues, wealth, powers and glory of many kinds of the higher gods.

16. Often hast thou attained the state of a low order of gods as a result of being enamoured of immoral stories, intoxicated with pride and filled with evil thoughts.

17. Holy man; for long hast thou lived in the womb of various mothers, unclean, disgusting and plluted with Karmas.

18. Great man, the milk you have sucked from the breast of various mothers in the endless cycle of births exceeded the water in the ocean.

19. Owing to sorrow at thy death, many different mothers have shed tears which exceeded the water in the ocean.

20. In the sea of mundane existence thou hast cut and discarded hair, nails, umbilical cords and bones, which, if collected by a god, would form a heap bigger than a mountain.

21. For long hast thou lived at all sorts of places in the three worlds, water, land, fire, air, sky, hill, river, cave, tree, forest etc., dependent on others.

22. Thou hast swallowed all kinds of matter existing ir

the world without feeling appeased, even after eating again and again.

23. Suffering from thirst, thou hast drunk water (equal in quantity to all the water) in the three worlds, even then thy thirst was not quenched; (now) think of ending mundane existence.

24. Holy brave man, thou hast assumed and discarded many forms which are beyond count in the endless ocean of mundane existence.

25, 26, & 27. O friend, for a long time wast thou often born as a human being or in a lower form of life and sustained the terrible suffering of unnatural death, losing life by poisoning, pain, loss of blood, fear, blow from a weapon, worry, stoppage of food or respiration, snow, fire, water, accident in climbing, and falling from a high mountain or tree, chemical experiments and in connection with various unlawful acts.

28. Thou hast suffered death 66336 times within an hour (muhurta=48 minutes), as a microbe.

29. The minimum duration of life is in the case of two, three and four-sensed beings 80, 60, and 40 times respectively within a muhurta and 24 times for a five-sensed being.

30. Thus hast thou wandered in the huge world for lack of the three gems, therefore regulate life by the three gems; so has the Jina spoken.

31. The self absorbed in the self-verily such a soul has right faith; knowledge of that self is right knowledge, and its functioning like this is right conduct.

32. O soul, in numerous other lives hast thou met death the wrong way; (now) think of death in the right way, to get ... of old age and death (altogether).

In the entire extent of the three worlds there is not ...ace where the ascetic, observing (merely) material ... born and died.

...ndless time the soul has suffered the pain of

birth old age and death, even on adoption of the Jina's insignia, if devoid of the traditionally inculcated mental purity.

35. In the endless sea of mundane existence there is no point of space or time, no form of matter or life, no mode or species and no age which the soul has not made its own and given up.

36. In the 343 Rajus of world space, barring eight points (at the base of mount Meru), there is none where the soul has not wandered.

37. Every square cubit of the human body can have 96 ailments; say how many ailments can the entire body have ?

38. Great man of glory, all these ills hast thou suffered in past lives, being helpless in the power of non-self, and even so art thou suffering (now); what use is it prattling further ?

39. For long hast thou lived 9 or 10 months at a time in the womb amidst bile, intestines, urine, spleen, liver, blood, phlegm and a net-work of worms.

40. Thou hast lived in the mother's womb in the middle of chile and phlegm or food first brought by the mother in contact with her teeth and eaten.

41. O great saint, as an ignorant baby thou hast rolled about in dirt and growing into a child often hast thou eaten unclean things.

42. Think of this pitcher of the body, full of flesh, bones, semen, blood, bile, intestines, phlegm, pus and similar dirt and smelling like a carcase.

43. One free from hankering is really free, not one free from brothers etc. and friends; brave man, think thus and get rid of internal smelld.

44. For how long, O brave man, had Bahu Bali, free from attcahment to body etc. but tainted with pride, to subject himself to austerities ?

45. The ascetic named Madhupingu who gave up

activities in connection with the body, food etc. did not attain holiness simply because of hankering for results, O thou adorable by good people.

46. And another ascetic, Vasista, endured suffering simply because of hankering; O soul, there is no place (in the world) where thou hast not wandered about.

47. In the space occupied by the 84 lacs varieties of living beings there is no place where the soul has not wandered about owing to living an ascetic's life without mental purity.

48. It is mental purity that makes a man holy; by mere observance of meterial forms a man does not become a holy (lingee), therefore acquire mental purity; what can meterial forms achieve ?

49. Bahu with the Jina's insignia burning the whole of Dandak city owing to internal taint, fell into the Ranrava hell.

50. And another ascetic of holy form, Dvipayana by name, whose faith, knowledge and conduct were vitiated remained endlessly as of the world, (whereas).

51. The brave ascetic of right mental frame, Shivakumara by name, who retained purity of heart in the midst of young women, shook off mundane existence.

52. Bhavya Sena learnt all the scripture consisting of twelve angas and fourteen purvas but did not acquire holiness which arises from mental purity;

53. (Whereas) one Shivabhuti by name, of pure mental state and great glory, in fact became omniscient (simply) by repeating 'husk seed' (tusa, masan). (He misunderstood a Verse containing the words but they conveyed to him the idea that self was different from non-self as seed from husk.)

54. It is mental state that makes one nude; what use is nudity as external insignia? The accumulation of various kinds of *Karmas* is destroyed by (a combination of) mental state and form.

55. The Jina has declared that nudity is useless without purity; knowing this, o brave man, always meditate self.

56. Free from attachment to body, etc., completely free from pride, the self absorbed in the self,—such is the saint of mental purity.

57. "I give up egotism, I am poised in selflessness, my refuge is the self, I renounce all else".

58. "The self is verily my knowledge, the self is my faith and conduct, the self is my vow (*pratyakhana*) the self is my (means of) stopping ingress of Karmas, my meditation". (*Pratyakhana* is a "resolution to avoid misdeeds in future")

59. "I am one, everlasting self with the differentia of knowledge and vision; other thoughts are alien to me, all attributable to association (with Karmas)".

60. If you want everlasting bliss getting rid quickly of the four states of existence, meditate on the self, pure and taintless, with pure mental frame.

61. He who contemplates the soul in its true nature with pure thoughts gets rid of old age and death and attains *Nirvana* for certain.

62. The Jina has said that the soul is of the nature of knowledge and is possessed of consciousness; know that soul in order to destroy Karmas.

63. Those who realise the soul as sui generis which never perishes altogether become free from the body, perfect and beyond description in words.

64. Know the soul to be without taste, colour or smell, imperceptible by the senses, endowed with consciousness, soundless, without a visible sign and formless.

65. Meditate on the five kinds of knowledge which quickly destroy ignorance; the soul that does it in the proper spirit becomes the repository of bliss in heaven or emancipation.

66. What is the use of reciting or listening to (the scripture) without mental purity? Mental attitude is the cause of piety in a house-holder or a homeless ascetic.

67. Outwardly all are naked, the whole lot of hell inhabitants and sub-human forms of life, but being with impure feelings they do not attain holiness.

68. The nude always endure suffering; the nude wander about in the sea of mundane existence; the nude do not achieve enlightenment if devoid of the Jina's faith.

69. What can nudity and asceticism do for you if harbouring disgrace you are tainted with sin and full of slander, ridicule, envy and deceit.

70. Exhibit the Jina's insignia after getting rid of internal impurity; the soul with impure mental state is corrupted by attachment to non-self.

71. One not established in religion harbours sin and is like the flower of a sugar-cane which neither bears fruit nor has any useful properties.

72. Those who are tied by attachment, though free from external ties, and are devoid of the Jina's faith, do not attain meditation and enlightenment according to the flawless Jaina scripture.

73. After becoming nude in mental attitude and getting rid of the faults of false faith etc., the ascetic should adopt insignia; so has the Jina willed.

74. It is mental purity which is the receptacle of the happiness of heaven and emancipation. The ascetic devoid of mental purity is tainted with the dirt of Karma and the sinner attains a low form of life.

75. With mental purity one attains the great wealth of an emperor and (also) enlightenment, adorable by *vidyadharas*, gods and men with a row of joined hands.

76. Mental state should be known to be of three kinds, auspicious, inauspicious and pure; inauspicious (mental state is that) associated with pain and passion and auspicious with [illegible], says the great Jina.

77. Pure mental state should be known to be realisation by the self of the true nature of the self,—so has the great Jina said; adopt that which is good.

78. Melting away pride, melting away false vision and infatuation and so becoming even-minded, the soul attains enlightenment, supreme in the three worlds according to the Jaina scripture.

79. The saint averse from sense-gratification meditating on the sixteen virtues (faith, reverence, chastity etc.,) is in a short time associated with the *Karma* which ensures future birth as a *Tirthakara*.

80. O great saint, attend in three ways (thought, word and deed) to 12 kinds of austerity and 13 activities (as prescribed for ascetics) and control the rogue elephant of the mind with the goad of knowledge.

81. Giving up five kinds of clothing, sleeping on the ground, two kinds of self-control (internal and external), begging for food, dwelling on past self-realisation, such are the pure spotless Jina's insignia.

82. As diamond is finest among gems and sandal tree among trees, so is the Jina's religion the best among religions to destroy future mundane existence.

83. The Jina's scripture has stated that worship etc. with observance of vows is merit, and realisation of the self, free from the distress of infatuation, is religion.

84. He who believes in, learns, inclines to, and [illegible] merit does so for the sake of sensuous enjoyment; it is not the cause of shedding Karmas.

85. The self absorbed in the self, all faults like [illegible]ment etc, being removed,—such is religion, the [illegible] crossing (the sea of) mundane existence, so has [illegible] declared.

86. And one who does not reflect on the [illegible] performs all sorts of meritorious deeds without [illegible] but

even then he does not attain perfection; he is still said to be of the world.

87. For this reason realise that self in three ways (thought, word and deed), and acquire knowledge of it with resource by which you will attain emancipation.

88. Even the shalisiktha fish went to the great hell owing to evil hankering; knowing this always reflect on the self according to the Jina's faith.

89. To those devoid of mental purity, renouncing of external ties, living on a hill (top), river (bank) or in a cave or den, and meditation and study are all useless.

90. Destroy the army of the senses; destroy the monkey of the mind with resourcefulness; do not adopt the garb of external vows to please the people.

91. Give up the group of nine milder passions (ridicule, sorrow, fear, etc.) and false faith, purify the mind, and have devotion for the divine, scripture and preceptor; so has the Jina willed.

92. Reflect day after day in the right way and pure mental state on knowledge of the scripture, the intent of which was spoken by the Tirthakara and which was composed correctly by the holy apostle.

93. Procuring the water of knowledge (they become perfect) free from unappeaseable thirst, heat and dryness and living in the abode of the emancipated, head ornament of the three worlds.

94. O ascetic, always endure with your body twenty-two kinds of hardships according to scripture, without relaxing and without loss of self-control.

95. As a stone is not pierced through if kept in water for a long time, even so is the saint not affected by calamities and hardships.

96. Meditate on the twelve reflections (anuprekshas) and the twenty-five bhavanas (of the five vows); what can

external form do for one devoid of mental purity ? (see chap. III).

97. O saint, even if free from all ties, reflect on the nine catagories, the seven principles, the classification of soul, and the fourteen stages of spiritual development.

98. Observe chastity in nine ways, overcoming ten kinds of unchastity; enamoured of sensual appetite thou hast wandered about in the terrible wilderness of mundane existence.

99. O great saint, the ascetic possessed of mental purity attains [illegible] .. one devoid of mental purity always [illegible] world.

100. The ascetics of mental purity attain the happiness of a series of joyous events (leading up to emancipation); the ascetics of (mere) external form suffer misery as men or in a lower form of life or low caste gods.

101. Owing to impure mental state thou hast eaten food tainted with forty-six faults and had to endure great hardship in a low form of life, being dependent on others than thyself.

102. O soul thou has endured acute suffering for time without beginning owing to eating or drinking green stuff, owing to greed, pride or stupidity.

103. Eating from pride or vanity some live matter like bulbs, roots, seeds, flowers, leaves etc., thou hast wandered about in the endless world.

104. Entertain reverence of five kinds with activity of mind, speech, and body, because men lacking reverence do not attain emancipation (otherwise) well-earned.

105. Man of great glory, always render with devoted love ten kinds of service (to holy men in illness) according to your capacity, to develop devotion to the Jina.

106. Confess before the preceptor with mental purity and without pride or guile, any fault committed in thought word or deed.

107 Pious holy men, free from attachment, bear the blow of harsh and sharp words from bad people with a view to destroy the taint of Karma.

108. The best of holy men, adorned with forgiveness, destroys all his sins and for certain becomes worthy of praise by *Vidyadharas*, gods and men.

109 Thus knowing the virtue of forgiveness, forgive all living beings in three ways (thought, word and deed), and put out the fire of anger, harboured for long, with the water of noble forgiveness.

110. Reflect on the time of initiation with pure flawless faith, distinguishing between good and bad in order to achieve supreme enlightment.

111. Attend to the four kinds of insignia after acquiring internal purity; external insignia are verily useless for those devoid of mental purity.

112. Infatuated by the instincts of hunger, fear, possession and sex thou hast wandered in the wilderness of the world for time without beginning in the power of others than thyself.

113. Observe the minor virtues of sleeping out (in cold weather) exposure to sun (in hot weather) living under a tree (in rainy season) etc. with pure mental state and without desire for worship as reward.

114. Reflect on the first principal (tatva), the second, the third, the fourh, the fifth and the enternal self with puity of three (thought, world and deed) in order to conquer the group of three objectives (religion, living and pleasure, thus leaving emancipation as the sole objective).

115. So long as the soul does not meditate on the principles, so long as it does not think of matters worthy of thought, it does not attain the abode of freedom from old age and death.

116. All sin and all merit, bondage and emancipation from motive; so it has been stated in the Jina's scripture.

117. The soul of inauspicious tarnish, averse from the Jina's word, is bound by inauspicious Karmas due to false belief, passion, lack of self-control and (various) activities (yoga).

('*Yoga*' is used here in the sense of whatever arises from the association of self with none-self.)

118. On the other hand, one with pure mental state is bound by auspicious Karmas; so have the two kinds of bondage been stated in short.

119. "I am enveloped with eight kinds of Karmas; burning these, I should now manifest consciousness with the attributes of infinite knowledge, etc."

120. Reflect every day on 18000 items of virtue and the group of 84 lakhs attributes (of an ascetic); why indulge in further idle talk ?

121. Entertain religious and pure thoughts, giving up feeling of distress and hankering which the soul has harboured long enough.

122. No ascetic of external form (but, eager for sense gratification can cut the tree of mundane existence; the ascetic of mental purity cuts it with the axe of knowledge.

123. As a torch burns in an inner room free from disturbance by wind, so does the torch of meditation burn when free from the wind of attachment.

124. Meditate on the five masters (parmestins) representing the four causes of happiness (Arhat, Siddha, Sadhu and dharma) protectors, supreme in the world, heads of men, gods and Vidyadharas, lords of realisation and heroic.

125. Good people, procuring the clear cool water of knowledge with mental purity, get rid of disease, old age, death and heart-burning and become perfect

126. As a burnt seed does not sprout on the earth's surface, so the burnt Karma seed of an ascetic of mental purity does not sprout into mudane existence.

127. The ascetic of mental purity achieves happiness, even as the ascetic of mere form suffers misery; thus knowing good and bad, become self-controlled with mental purity.

128. Those endowed with mental purity achieve the glory of a series of happy events as Tirthakaras, Gandharas, etc., so has the Jina stated briefly.

129. "They are blessed, my obeisance to them always in three days, who are purified by right faith, knowledge and conduct, are endowed with mental purity and have destroyed eight kinds of Karmas."

130 The calm (ascetic) with the Jina's mental frame is not tempted even by the inestimable powers, expressed supernaturally, of Kinners, Kimpurushes (two lower orders of gods) and Vidyadharas.

131. How can the great saint who knows, sees and meditates on emancipation be then tempted by the inferior pleasures of men and gods?

132. Before you are overpowered by old age or the cell of your body is burnt by the fire of disease or the senses impaired you do what is good for the self.

133. O great saint, always show mercy to the six forms of life and avoid the six repositories (of sin); reflect on the great truth which you have not done so far.

(The six ayatans of sin are false god, false preceptor, false faith and believers in these three.)

134. Wandering about in the endless sea of mundane existence, thou hast, for the sake of the pleasure of indulgence, taken food (at the cost) of ten vital principles of all living things.

135. Man of great glory, owing to the killing of life you were born and you died in 84 lakhs varieties of life and always suffered misery.

136. O saint, give freedom from fear to five-sensed beings, lower forms of animal life, vegetable kingdom, and

ties in the four elements, with three kinds of purity (thought, word and deed), to earn the blessing of a series of happy events (culminating in emancipation).

137. (Of false faith) there are 180 kriyavadins (who attribute every kind of activity to the self), 84 akriyadins (who deprive the self of its proper functions), 67 ajnanins (who deny the possibility of knowledge of the self), and 32 vainiyakas (who preach indiscriminate reverence).

138. The bad man does not change his nature even after hearing well (the preaching of) the Jina's religion; the serpent does not become poisonless even by taking milk with sugar in it.

139. The unfortunate person with vision blurred by false faith and intellect and mind perverted does not cherish the religion taught by the Jina.

140. One attached to a false religion, devoted to accursed hypocrites in fancy forms and engaged in reprehensible austerities resorts to a low state of existence.

141. Thus does the soul established in false faith and attached to false scripture upholding wrong points of view wander about eternally in the world; think of it brave man.

142. Giving up 363 kinds of false creeds of hypocrites, fix your mind in the Jina's path; why (need I) indulge in more talk ?

143. The person deprived of the soul is a corpse, the person devoid of faith is a moving corpse; a corpse is not esteemed in this world nor a moving corpse in the other world.

144. As the moon is superior to the stars, as the *lion* is superior to animals of all other tribes, so is right faith superior to other virtues in the two parts of religion for recluses and laymen.

145. As the king of cobras is adorned by the ruby radiating among other jewels in its hoods, so is the soul, devoted to the Jina, by possessing right faith according to the scripture.

146. As the orb of the moon among the multitude of stars in a clear sky (looks beautiful) so do the Jina's insignia with pure faith and flawless austerity and vows.

147. So knowing good and bad, adhere with mental purity to the gem of faith, the best among the gems and the first step of the staircase (leading up) to emancipation.

148. The soul is the doer and the endurer (of the result of Karmas), non-material, co-extensive with the body, eternal, and (possessed of) vision, knowledge and attentiveness (upyoga); so has the Jina stated.

149. The fortunate soul blessed with the Jina's faith exterminates the Karmas which obscure vision and knowledge, and which infatuate and obstruct (its manifestation).

150. Energy, happiness, vision and knowledge,–these four attributes are manifested on the four destructive Karmas being destroyed, and the universe as well as the empty space beyond is illumined.

151. Rid of Karmas, the self is verily the knower, Siva Parmestin, omniscient, all prevading (Visnu), the four-faces one (Bramha-the four faces representing vision, knowledge, energy and bliss), Enlightened (Buddha), and Paramatman.

152 "Rid thus of the destructive Karmas, free from eighteen faults (but still) in bodily form, the light of the palace of the three worlds, – may such a one (Arhatu) give me supreme enlightenment".

153. Those who bow to the lotus feet of the great Jina with supreme devotion and love root out the creeper of rebirth with the implement of mental purity.

154. As a lotus leaf is not wetted by water owing to its very nature, so a good man is not touched by passion and sense attraction owing to his mental attitude.

155. Those spoken of are persons following the rules of conduct in full and endowed with virtue and self-control; one harbouring multifarious sins, and having an impure mind is not equal (even) to a layman.

156. Those men are cool and heroic who, adorned with diamond of forgiveness and control of the senses, beat the warriors of passion difficult to overpower and proud of great strength.

157. They are blessed and adorable who, with the strong arms of vision and knowledge principally, rescue good people who have fallen into the sea of sense gratification.

158. The saints cut at the root the creeper of delusion climbing on the great tree of attachment and blossoming forth into the poison of sense-gratification.

159. Those free from attachment, pride and conceit and endowed with a compassionate frame of mind cut through the pillar of sin with the sword of conduct.

160. The great saint adorned with the necklace of the gems of a group of virtues is to the sky of the Jina's religion as the full moon surrounded by the host stars is to the firmament.

161. Men of pure mental state achieve the glories of a lord of the dis us, of Rama, Keshava, head of the gods, the Jina, and the apostle and the supernatural faculties of saints possessing the power of levitation, etc.

162. Souls reflecting on the Jina's faith attain the supreme bliss of the Perfect, recognised as joyful, ageless and deathless, incomparable, absolutely taintless, noble and inestimable.

163. "May they, lords of the three worlds, perfect, pure, taintless, ever-lasting, give the purity of sincerity to my faith, knowledge and conduct"

164 Why chatter more,–living, religion, pleasure, emancipation, and also other business all depend on mental state.

165. Thus has the omniscient preached (what forms the basis of) this Bhava-Pahuda; whoever reads, listens to or reflects on it properly attains the unchangeable state.

VI. Emancipation.

1. Obeisance to that Divine Being who, shedding the Karmas, and discarding non-self, has realised the self as consisting of knowledge.

2. Having bowed to that Being of infinite knowledge and vision and pure, I will speak of Parmatman, (the self functioning to perfection in its purity). the highest state to be reached by the best of yogis.

3. Knowing and always experiencing whom the yogi, poised in meditation, attains Nirvana, a state free from suffering, everlasting, and incomparable.

4. The self is of three kinds. Parmatman, innerself (which realises its true character) and outerself (which identifies itself with non-self); leaving alone the last, Paramatman is meditated upon by the innerself; (therefore) discard the outerself.

5. The senses etc. constitute the outerself, the innerself clearly realises its true character, this freed from the taint of Karma is Parmatman or Divine Being,

6. Free from impurity, free from body, free from the senses, absolute and pureself, poised at the highest stage, the Great Conquerer (of Karmas), the Saviour, the Everlasting, the Perfect.

7. Absorved in the innerself and discarding the outerself, meditate on Paramatman; (so) has the best of Jinas preached.

8. Fixing his mind on external objects and owing to the senses forgetting his true nature, the man of false vision, identifies his body with the self,

9. (And) Looking upon other bodies, even if inanimate, as his own, appropriates and cherishes them with intense feeling.

10. Identifying themselves and others with ..., men develop affection for child, wife etc.

11. A man devoted to spurious knowledge and entertaining false thoughts, when over-powered by delusion, mistakes the body to be the self.

12. The yogi who is in-different to the body, without distraction, without attachment, without paraphernalia, and absorbed in the true self attains Nirvana.

13. Attachment to non-self strengthens and detachment breaks the bondage of various Karmas. This is how the Jina has described Bondage and emancipation in short.

14. The recluse absorbed in the true self has right faith in reality; entertaining such faith, he eventually destroys the eight evil Karmas.

15. The ascetic engrossed in non-self is a man of false faith; he evolves the wrong way and is bound by the eight evil Karmas.

16. (Attachment to) non-self lowers one's state of existence and (to) the true self verily betters it; knowing this, be attached to the true self and averse from the other.

17. What is foreign to the true nature of the self, animate, inanimate, or a mixture of the two, is non-self; so has the omniscient truly said.

18. Free from the eight evil Karmas, incomparable, knowledge incarnate, everlasting, pure,—such a self, the Jina has said, is the true self.

19. Those who, turning away from non-self, meditate upon the true self are men of right conduct; taking to the path of the great Jinas they attain Nirvana.

20. With the help of the faith of the Jina, the yogi meditates on the pure self; by this he attains Nirvana; why can he not (then) attain the region of the gods?

21. One who can walk a hundred yojanas in a day with a heavy load, can he not walk even half a kos on the earth with ease?

22. The hero who is not defeated in battle by a crore of warriors (fighting) together, can that hero be defeated in battle by a single man ?

23. All can attain heaven (svarga) by austerity, but if one attains it by means of meditation, one may attain everlasting bliss in the next birth.

24. As pure gold is produced by proper treatment, so the self becomes Paramatman when helped by time etc..

(This is another reference to the four determining factors, substance, place, time and mode.)

25. It is good to attain heaven by vows and austerity, not torments of hell by their opposites. There is a great difference between sitting in the shade and sun-shine as between observers of vows and their opposites.

26. He who wishes to cross the great terrible sea of mundane existence meditates on the pure self which burns the fuel of Karmas.

27. Free from all passions, pride, attachment, aversion, delusion, in-different to worldly business and poised in meditation (One) realises the self.

28. Giving up wrong belief, ignorance, bad and good deeds in three ways (thought, word, and deed) and keeping the vow of silence, the yogi poised in meditation illumines the self.

29. The form that I see knows nothing at all; the knower I do not see; therefore, with whom shall I talk ?

30. Stopping the inflow of Karmas and shedding accumulated ones, the yogi, poised in meditation, knows; the divine Jina has said so.

31. The yogi who sleeps where worldly business is concerned is awake in the business of the self; he who is awake in worldly business sleeps where business of the self is concerned.

32. Knowing this, the yogi entirely gives up all worldly business, and meditates on Paramatman as described by the best of Jinas.

33. Observing the five great vows with the five cautions and three reserves, cultivating the three gems (faith, knowledge and conduct), always attend to study and meditation.

34. The soul which cultivates the three gems has realisation and the fruit of realisation is Absolute Knowledge.

35. The self is perfect, pure, all-knowing and all-seeing, as stated by the great Jina; know it to be Absolute Knowledge.

36. The yogi who cultivates the three gems strictly according to the faith of the great Jina realises the self and discards non-self; there is no doubt about it.

37. What knows is knowledge, what sees is vision, renunciation of good as well as bad deeds is called (right) conduct.

38. Apprehension of the categories is faith, their comprehension is right knowledge, renunciation is conduct; so has the best of Jinas spoken.

39. One pure in faith is (really) pure, the man of pure faith attains Nirvana. One devoid of faith does not achieve the supreme end.

40. Thus has been stated the essence of the way of conquering old age and death; firm belief in this is said to be faith for recluses as well as laymen.

41. The yogi who knows the difference between soul and non-soul according to the faith of the great Jina is said to be (the man of) right faith, so has the All-Seeing declared.

42. Knowing this the yogi renounces good and bad deeds; that has been called suspense-free conduct by one who is free from Karma.

43. The saint who, endowed with the three gems, performs austerities according to his ability attains the highest rank, realising the pure self.

44. Always performing (austerities) in three (seasons) in three ways (thought, word and deed) free from the three

(thorns, guile, false-belief, and desire for reward) endowed with three gems, free from the two faults (attachment and aversion), the yogi contemplates Parmatman.

45. The soul free from pride, deceit, anger and greed and of a spotless nature attains supreme bliss.

46. The mind engrossed in (gratification of) the senses and passions and cravings therefor and devoid of thoughts of Parmatman, the soul set against the Jina's figure, does not attain perfect bliss.

47. The Jina's figure as described by the great Jina really represents perfect bliss. The souls that do not cherish it even in a dream remain confined in the dense forest of mundane existence.

48. The yogi contemplating Parmatman, discards vitiating greed, and is not bound by new Karmas; so has the Best of Jinas declared.

49. The yogi who is firm in (right) conduct and right faith and meditates on the self attains the highest rank.

50. Right conduct is the religion of the self; religion is evenmindedness, which means freedom attachment and aversion, the soul's verynature.

51. As a pure crystal in conjunction with other substances looks different, so the soul associated with attachment etc. verily becomes of various kinds.

52. The yogi having devotion for God and preceptor, love for co-religionists and righteous people, and self-realisation is absorbed in meditation.

53. The Karma which an ignorant man performing severe austerities sheds in many lives the man of knowledge with three reserves (of mind, speech and body) sheds within an hour (Muhurta).

54. The saint who entertains feelings of attachment to pleasing objects other than self is an ignorant man; the man of knowledge is the reverse of this.

55. Such feelings (even) for means of emancipation are the cause of bondage; the person entertaining them is ignorant and averse from the true nature of the self.

56. He who is obsessed by the value of Karma (and believes only in sensorial knowledge) and refutes and criticises true knowledge is an ignorant man, the enemy of Jaina scripture.

57. A man of knowledge without conduct and austerity without vision, lacks the right attitude towards non-self; a mere observer of form, how can he attain bliss ?

58. One who takes non-soul to be the conscious-self is ignorant; one who believes the soul to be the conscious-self is called the man of knowledge.

59. Knowledge without austerity is useless, so also is austerity without knowledge; therefore knowledge should be combined with austerity to attain Nirvana.

60. The Tirthkara, assured the perfect state and endowed with four kinds of knowledge, (also) performs austerities; knowing this, even the man of knowledge should perform austerities.

61. The saint who, devoid of internal purity, observes external form vitiates the true character of the self (and) loses the path of emancipation.

62. The knowledge born of happiness is lost when suffering supervenes; therefore, the self should be accustomed to suffering according to one's power of endurance.

63. Controlling appetite, posture and sleep according to the great Jina's faith, contemplate your true self, knowing it through the master's favour.

64. The self in its true character, the self endowed with vision and knowledge, always meditate on that, knowing it through the master's favour.

65. The self is known with difficulty; having known it, it is difficult to constantly bear it in mind; for the man who does so bear it in mind, it is difficult to refrain from sense gratification.

66. So long as a man does not know the self, he indulges in sense gratification; the yogi, averse from sense gratification, knows the self.

67. Some men knowing the self are forgetful of their true nature and wander about in the four states of existence; fools engrossed in sense-gratification.

68. And those averse from sense gratification and possessed of the virtue of austerity, knowing the self with mental purity they get rid of the four states of existence.

69. The fool who, through infatuation is attached to non-self even to the extent of an atom, is ignorant (and) averse from the true nature of the self.

70. Those who meditate on the self, have pure vision and strength of character, and are indifferent to the senses assuredly attain Nirvana.

71. Because attachment to non-self is the cause of mundane existence, therefore the yogi always contemplates the self.

72. Even-mindedness towards blame and praise, suffering and happiness, foe and friend is right conduct.

73. Some men of perverted conduct, devoid of vow and caution and fallen from purity of mind say, "the time is not suitable for meditation."

74. The unfortunate person devoid of vision and knowledge, strayed for certain from the path of emancipation

nd engrossed in worldly happiness says, "verily the time is not (suitable) for meditation."

75. The fool ignorant of the five great vows, the five cautions and the three reserves says, "verily, the time is not suitable for meditation."

76. In this land of Bharat, even in this age of suffering a saint can have pious meditation poised in the true nature of the self; he who does not believe in this is also an ignorant man.

77. Even now those who, purified by the three gems, contemplate the self, attain the rank of Indra or gods of the lokantik order after which they attain Nirvana.

78. The persons who are attracted by sin and, adopting the insignia of the best of Jinas, commit sin are sinners who stray from the path of emancipation.

79. He who fancies (one or other of) the five kinds of clothing, has possessions, is accustomed to begging and attached to sinful activity strays from the path of emancipation.

80. Those who are without possessions and free from delusion, who endure 22 kinds of hardships, have subdued the evil passions and are free from the paraphernalia for (indulging in) sin are on the way to emancipation.

81. "In the upper, the lower, and the middle world no one is mine, I am all alone." Through such mental attitude the yogis attain everlasting bliss.

82. Devotees of God and the preceptor, bearing in mind the traditions of non-attachment, absorbed in meditation with rectitude of conduct such people are on the way to emancipation.

83. From the point of view of reality, the self absorbed in the self for (realisation of) the self is verily a yogi of right conduct; such a yogi attains Nirvana.

84. He who combines full knowledge and vision in himself is the self in human form; the yogi who meditates on this conquers sin and becomes free from distraction.

85. So has the Jina described (the path) for holy recluses; now listen to that for laymen, the primary means of terminating mundane existence and achieving perfection.

86. Adopting right faith, spotless and unshakeable like the mountain of the gods, layman, contemplate it inorder to overcome suffering.

87. The soul that contemplates right faith is one with right vision; embracing right faith it then destroys the eight evil Karmas.

88. Why talk more? The good people who have attained perfection in the past or will do so in future know that to be due to the grace of right faith.

89. Those men are blessed, have achieved their real good and are brave and learned who have not tarnished, even in a dream, right faith which leads to perfection.

90. Belief in a religion of compassion, in a god free from 18 blemishes, and in a preceptor, free from possessions is right faith.

91. He who believes in a figure as at birth, a moral life, freedom from possessions and insignia independent of others has right faith.

92. He who worships a false god or religion or a false form, through shame, fear or vanity is verily a man of false faith.

93. He who believes in homage to insignia made up by one-self or others (and) to an immoral god imbued with attachment, has false faith; certainly the man of pure faith does not so believe.

94. The layman of right faith follows the religion preached by the divine Jina; one who is against it is known as a man of false faith.

95. The soul of false faith wanders about, without happiness, in the world where birth, old age and death prevail and which is full of a thousand miseries.

96. Why prattle further ? Right faith is a virtue and false faith is a fault; consider this well and do what appeals to your heart.

97. What use is posture and silence to him who is free from external possessions and ties but not free from mental delusion? He does not know even-minded-ness of(the person who realises)the self.

98. The saint who, bereft of basic qualities, (only) observes outward forms, does not attain perfect bliss; he is ever a blot on the insignia of the Jina.

99. For one averse from the true nature of the self, what can outward acts do? What can various kinds of endurance do ? What can austerity do ?

100. If a person who does not understand the self studies a lot of scripture and observes various rules of conduct, that study and conduct is childish.

101 &102. The saint who is free from non-attachment, averse from non-self, indifferent to worldly pleasures, attracted by the pure happiness of self-realisation, with bodily expression adorned by a group of virtues, knowing for certain what to reject and what to accept and absorbed in meditation and study attains the highest place.

103. Know that within the body which is adored by the adorable, meditated upon by thinkers and eulogised by the praise-worthy.

104. The five Parmestins, arhanta, siddha, acharya, upadhyaya, and sadhu, are all verily embraced by the self; therefore the self alone is my refuge.

105. Right faith, right knowledge, right conduct austerity, all the four inhere in the self; therefore, the right verily is my refuge.

106. Whoever reads, listens to or reflects upon Moksa Pahuda (composed) as spoken by the Jina, attains everlasting bliss.

VII. Insignia.

1. Bowing to the Arhantas and Siddhas, I will speak briefly of the insignia of holy recluses (Sramanas) in this book.

2. From religion in-signia follow; insignia by themselves cannot give one religion; know mental attitude to be religion; what can insignia accomplish ?

3. The man who, adopting the insignia of the great Jina, is attached to sin, exposes the insignia to ridicule; his insignia are like those of the (mischievous) Narada.

4. One who assuming (a saint's) form dances, sings and plays on musical instruments is a beast and not a saint (Sramana).

5. One who collects and guards property with great resourcefulness and painstaking is perverted by sin; a beast and not a holy man.

6. The man of holy insignia, full of pride and always busy in quarelling, warngling, and gambling goes to hell; he commits sin in holy disguise.

7. The man who, deprived of his true character by sin, indulges in unchastity in holy disguise is deluded by sin and wanders about in the wilderness of mundane existence.

8. *If faith, knowledge and conduct are not cultivated* with insignia and only painful craving entertained, one is doomed to endless mundane existence.

9. The man of insignia gifted with faith, knowledge and right conduct and established in austerity, a moral life and prescribed daily routine but with feelings of pain, goes to hell.

10. The man *who eats tasty food with greed and* indulges in sensual gratification is a hypocrite, a disgrace to insignia; he is a beast and not a holy man.

11. He who helps in marriages, cultivation, business, and sanguinary occupations goes to hell; he commits sin in holy disguise.

12. The man of insignia who eggs on thieves and liars to fight and dispute to gratify his evil passions and gambles with dice etc. goes to hell.

13. The recluse who runs for food and quarrels when eating it or talks (ill) of others, does not follow the Jina's path.

14. The recluse who, adopting the Jina's insignia, takes things unoffered speaks, ill of others or finds fault with them in their absence is like a thief.

15. One who, adopting holy insignia and professing caution of *movement*, jumps up, falls, runs or digs into the earth is a beast, not a holy man.

16. One who understands (the theory of) bondage perfectly and destroys crops, digs up earth or frequently cuts down trees is a beast and not a holy man.

17. One who is always making love to womenfolk and puts the blame on others is devoid of faith and knowledge; a beast and not a holy man.

18. One who, devoid of true renunciation, feels a great deal of affection for house-holders and disciples, lacks (propriety of) conduct; is a beast and not a holy man.

19. With such activities, a recluse though always living among saints and possessed of great learning is one with a lost soul, not a holy man.

20. One who, winning the confidence of womenfolk, imparts instruction to them in faith, knowledge and conduct is also verily fallen and degraded; one with soul lost, not a holy man.

21. He who always takes food at the house of a flirt, flatters her and nourishes his body acquires a childish nature; a lost soul, not a holy man.

22. Thus has been stated Linga Pāhuḍa as preached by all the Enlightened ones; whoever follows it assiduously reaches the highest state.

VIII. Virtue.

1. *Prostrating myself before Vira of large eyes and soft feet like a red lotus I speak of the attribute of virtue.*

2. The Enlightened ones have said there is no difference between virtue and knowledge; only, without virtue the temptation of the senses kills knowledge.

3. It is difficult to acquire knowledge, after acquiring knowledgo, right mental attitude is difficult, for the soul with right mental attitude (also), it is difficult to renounce sense-gratification.

4. So long as the soul remains under the influence of the senses it does not acquire (true) knowledge, nor can mere aversion from sense-gratification destroy Karmas already accumulated.

5. Knowledge without conduct, adoption of insignia without faith and austerity if performed without self-control, are all useless.

6. Knowledge purified by conduct, insignia sanctified by faith and austerity informed by self-control, even to a small extent bear a large fruit.

7. Some men acquiring knowledge are overcome by the temptation of the senses and the fools infatuated by the senses, wander about in the four states of existence.

8. Whereas those indifferent to the senses acquiring knowledge with mental purity and performing austerities with virtue undoubtedly get rid of the four states of existence.

9. As gold is purified and burnished by smearing with borax and salt, so is the soul purified by the pellucid water of knowledge.

... is not the fault of knowledge that bad dull-... becoming proud of their learning are engrossed ... gratification.

11 Knowledge, faith, austerity and conduct (all) ins-... realisation, such souls functioning in purity will ... Nirvana.

12 Virtue secure, faith pure, character strong, verily ... is for (such persons) averse from sense gratification.

13. Persons liable to temptation by the senses are said ... the path if they show what is good (to others); for ... who show the wrong path [to others] even (true) know-... is useless.

14. Those who praise false religion and falses cripture, ... if learned in multifarious holy books, lack virtue, vow, ... knowledge, surely not cherish them.

15. One endowed with youth & beauty and proud of ... looks is devoid of virtue; birth as a human being is useless for him.

16. [Even] for one learned in grammar, poetry, philoso-phy, convention, logic and scripture, virtue represents highest learning. [The term vaiseska seems to have been used here in a general sense].

17. Good people adorned with virtue are dear to the gods; among many persons possessed of thorough grasp of the scripture few in the world would be lacking virtue.

18. One may lack all, may be ugly and past the prime of life; if virtuous in conduct, one's life as a human being is praiseworthy.

19. Mercy to living beings, subjugation of the senses, truth, honesty, chastity, contentment, right faith, knowledge and austerity [constitue] the family of virtue.

20. Virtue is pure austerity, virtue is pure faith and knowledge, virtue is the enemy of the senses, virtue is the ... for emancipation.

22. Thus has been stated Linga Pahuda as preached by all the Enlightened ones; who-ever follows it assiduously reaches the highest status.

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9. As gold is purified and burnished by smearing with borax and salt, so is the soul purified by the pellucid water of knowledge.

10. It is not the fault of knowledge that bad dull-minded men becoming proud of their learning are engrossed in sense-gratification.

11. Knowledge, faith, austerity and conduct (all) inspired by realisation, such souls functioning in purity will attain Nirvana.

12. Virtue secure, faith pure, character strong, verily Nirvana is for (such persons) averse from sense gratification.

13. Persons liable to temptation by the senses are said to be on the path if they show what is good (to others); for those who show the wrong path [to others] even [true] knowledge is useless.

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19. Mercy to living beings, subjugation of the senses, truth, honesty, chastity, contentment, right faith, knowledge and austerity [constitue] the family of virtue.

20. Virtue is pure austerity, virtue is pure faith and knowledge, virtue is the enemy of the senses, virtue is the stair-case for emancipation.

21. As one greedy of sense indulgence is poisoned [by his own senses] so also are killed dangerous creatures, motionless or moving [which are not affected by the ordinary poison in them]; the poison of the senses is strong.

22. Poison kills a living being only once in a life time [but] one who succumbs to sense indulgence wanders about in the wilderness of mundane existence [so facing death many times].

23 Souls engrossed in the senses suffer the torments of hell, the sufferings of human or a lower form of life, or the misfortunes of a divinity [of a lower order].

24. As men do not sustain material loss by winnowing away chaff, those endowed with austerity and virtue discard sense gratification like dregs.

25. [Even] for those who develop round, semi-round, beautiful and large bodily limbs virtue stands higher than all

26. Men befooled by false religion and engrossed in the senses go round and round in the world like a persian wheel.

27. The self has the knot of Karma tied to it by the senses, attachment and delusion; that is cut by good peope by means of austerity, self-control and virtue.

28. The man possessed of austerity, reverence, virtue and charity is adorned by virtue as the sea full of gems [by water].

29. Has any one seen dogs, donkeys cows and other cattle or women attain Nirvana? Every body has seen only such people [doing so] as cultivate the fourth objective [i. e, moksa or liberation].

[The four objectives are religion, living, pleasure and liberation]

30. If a man of learning engrossed in the senses, could attain emancipation, why did the son of Satyaki [Rudra] learned in the ten purvas go to hell ?

31. If, [as some] wise people say knowledge can purify without virtue, why did not [knowledge of] the ten purvas produce purity of mind [in Rudra] ?

32. One indifferent to the senses makes little of the many torments of hell and then attains the rank of an arhat, so has the Jina Vardhamana spoken.

33. Thus has the Jina, possessed of direct [supra-sensorial] knowledge embracing the whole world described in many ways the suprasensorial stage of emancipation attained through virtue.

34. Realisation, knowledge, faith, austerity and energy burn the old Karmas associated with the self like fire helped by wind.

35. Those who have burnt the eight kinds of Karmas, are indifferent to sense-objects and have subjugated the senses, are gifted with austerity, reverence and virtue, they attain the perfect state and become Siddhas.

36. The recluse whose life-tree is blessed with beauty [of character] and chastity is [really] virtuous and a great soul; his virtue permeates the world

37. Knowledge, meditation, concentration and purity of faith depend on one's stamina; by right faith one attains enlightenment according to the Jaina scripture.

38. Those who have assimilated the essence of the Jina's word, are indifferent to the senses, have the wealth of austerity are calm and bathed in the water of virtue, attain the bliss of the abode of the perfect.

39. When the Karmas have been crippled by possession of all the attributes [of a saint's life], feelings of pleasure and pain overcome, mind purified and the dust of Karma shaken off, realisation makes its appearance.

40. Sincere devotion to the arhata, right faith purified by realisation, virtue free from attachment what else can know...